

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaistical Affairs.

DISESTABLISHMENT IN REGARD TO CHURCH EDIFICES.

TO THE EDITOR OF THE NONCONFORMIST.

SIR,—I am quite aware that, in throwing the following observations into the form of a letter to the Editor, and in substituting the personal for the impersonal style, I am deviating from a convenient and established custom of journalism. But not unnecessarily, I think. I wish to attach whatever personal authority and responsibility I have to the subjoined statement of my intentions, views, and utterances, on a question on which they have been widely, and, as it appears to me, systematically, misrepresented for some months past. What that question is will be best gathered from the following letter:—

SIR,—Is it true that the advocates of the separation of the Church from the State propose to take away from the members of the Establishment, and apply to secular purposes, the ancient parish churches and the modern churches erected and in course of erection? As you are aware, these fabrics have had lavished upon them by Churchmen, within the last thirty years especially, immense sums of money! A friend of mine, an admirer of Gothic architecture, has bestowed at least 3,000*l.* upon the repair and restoration of a very interesting parish church within the last thirty years. He said to me the other day, "Mr. Miall proposes to take this fabric away from us, I infer from his speeches." Another church, standing in the centre of the town of Leicester, has been repaired, restored, and rebuilt in parts, on various occasions (as a former churchwarden once told me) at an outlay which would have sufficed to erect a cathedral. This, too, we are told:—Mr. Miall and his party would wrest from the hands of the Church-people, in order to hand it over to the miscellaneous public for secular purposes. Again, on the outskirts of the town stands a stately structure, erected at the sole cost of a wealthy country gentleman and his sister, an amiable and pious lady, much respected for her lifelong benevolence—it is said Mr. Miall proposes that this church also shall be taken away from the Church of England and handed over to the general public to be used for some moral or social purpose, instead of being reserved for the worship of Almighty God therein. These are the statements of Mr. Miall's opponents, upon the dissemination of which the enemies of religious equality rely to rouse the people to antagonism to that great principle. I leave them to Mr. Miall's consideration and treatment, and remain, Sir,

Yours truly,

Leicester, Feb. 5, 1872.

A NONCONFORMIST.

A leading article, cut out of the *Leicester Journal* of Feb. 2, was enclosed in the above letter. It is headed, "Mr. Miall's defenders in trouble," and its ostensible purpose is to criticise certain comments of the *Leicester*

Chronicle and the *Free Press*, upon a lecture in defence of the National Church of England, delivered by a Mr. Harper in the Temperance Hall, Leicester, a few days before. I have no means of ascertaining, at the present moment, what this gentleman said, nor is it of the slightest importance, as far as my immediate purpose is concerned. I need only remark that the *Leicester Chronicle*, in explaining with substantial accuracy the object of the Liberation Society, says, "If, then, the Church of England were disendowed to-morrow, she would still retain her social status, the attachment of her members, and her hold on the property which has been conveyed to her by private endowments since the Reformation." This statement, the article in the *Leicester Journal* contradicts, and bases its contradiction upon a speech of mine delivered at Leicester about twelve months ago.

That speech, Sir, has had an accidentally unfortunate treatment. After having done what little service to the cause of disestablishment it was intended to do, it was quietly consigned to the oblivion which, at any rate during the progress of the Parliamentary session, usually awaits provincial proceedings. It was disinterred, however, by the Rev. Geo. Venables, of Leicester, at the Nottingham Church Congress last autumn—or, perhaps I should rather say, a supposed fragment of it, so altered that I could not recognise it, was presented to that assembly, as furnishing to constructive minds, like his own, a guide to the whole system of which it was taken to be a part. The Nottingham papers, which more than one of the London papers copied, so reported the speech of this rev. gentleman at the Congress, as to make him attribute to me a proposition to convert all church edifices into "music-halls" or "dancing saloons." It was to very little purpose that I extracted from him by subsequent correspondence an admission that the words were not mine, but his own interpretation of the meaning they included—they were adopted as mine by not a few Church Defence lecturers, and letters from all parts of the country poured in upon me inquiring whether, in form or in substance, they had been rightly attributed to me.

I collect from the article in the *Leicester Journal*—which, in prolixity of style, and imaginativeness in constructing for his opponent a case which is to be triumphantly refuted, marvellously resembles the written productions of Mr. Venables—that Mr. Harper, in his lecture at Leicester, advanced much the same charge against me—namely, that I "insist upon diverting the churches of England to moral, social, and refining purposes only—to henceforth and for ever excluding existing ecclesiastical edifices, by law, from being used for purposes of religious worship." This, the article says, is part of my "programme," my "proposals," my "plan," "openly enunciated from the platform of the Temperance Hall," the meaning of which I made "clear and unmistakeable."

His proposal is that after the Church has been disestablished the inhabitants of each parish should meet for the purpose of deciding to what moral, social, or "refining" purpose the church building (say the fine old parish church of St. Martin's, Leicester) shall be applied. Mr. Miall's proposal, which is to be made part and parcel of the statute law of the land, is, that under no circumstances whatever shall the ecclesiastical

buildings of the Church of England be used for the purposes of religious worship. If the inhabitants of a parish cannot agree upon any moral, social, or "refining" purpose to which to apply the parish church, the only alternative will be to put the building up to public auction, and to knock it down in one or more lots to the highest bidder to do anything he pleases with it, save and except using it for the purposes of religious worship; the produce of such sale to form a parish fund, the application of which would still have to be applied to some moral, social, or "refining" purpose which the inhabitants of the parish may afterwards resolve upon. If the Churchmen of any parish, desirous of saving their parish church from desecration, actually purchased their own church by public auction out of their own private resources (and of course they would only do so for the purpose of continuing to use the building for the religious uses to which it had been dedicated), Mr. Miall and his act of disendowment would interpose between them and say—"That shall not be done. You may have the most tender and conscientious belief that it is a sacrilege and a sin that a building solemnly dedicated to the service of God should be used for secular, or what I term 'refining' purposes; you may have the most cherished religious associations connected with your parish church; you may be willing to pay the full market value of the building considered as a building, nay more, for the privilege of retaining to its proper uses the Church in which you and your forefathers have worshipped God for generations, but in the name of 'religious equality' I eject you by law—go you, and build your church elsewhere wherever you can find a spot for your purpose; this building shall never again echo the services of the Church of England which I abhor—its sacred associations are too dangerous—they conflict with my policy towards the Church of England, which is disestablishment, disendowment, and, if possible, irremediable destruction!"

Now, Sir, I need hardly say that all this is pure imagination—a bubble blown by the passion of the writer from the smallest atom of soap-suds that could well be converted to such a use. The narrow foundation for this supposed plan of mine for dealing with Church edifices in any act of disestablishment and disendowment, is to be found in the following extract from my speech at Leicester, as reported in the *Leicester Chronicle* at the time:—

For his own part—he spoke merely on his own personal responsibility, and not in the name of any society or association of men—the mode in which he would propose to carry out the disendowment of the English Church would be this—that every parish should retain the funds set apart by the State in that parish for ecclesiastical purposes—not retaining them for ecclesiastical purposes—after satisfying every vested interest that was associated with them, should do with that fund that which the parish felt to be most necessary in order to develop its social welfare—(Hear, hear); separate it only from religious use, as was done in the case of the Irish Church, and let each parish decide for itself to what other use it would put its own fund. (Hear, hear.) Give them the church building, give them whatever property the Church had in her own right—give them the tithe, give them the glebe: let them be parish property, to be used for the moral advantage of the parish in all future time—but not to be used in such a way as that one denomination of Christians should obtain the benefit of them, to the exclusion of others. (Loud cheers.) There was no mode in which that could be carried out except by excluding religion altogether as an object on which such money should be expended, and he felt perfectly convinced that the five or six millions a year now devoted to what might be called sectarian purposes, might be devoted to moral and social purposes in each of their villages with very great effect, and with beneficial results to the inhabitants.

There is some ambiguity in this passage, I grant, arising out of the linking together of churches and the productive property attached to them, as if they had been susceptible of the same treatment. What I meant was, that the ecclesiastical property lying within the parish should become vested in the parish, so far as it was national, for non-ecclesiastical purposes.

Anybody intelligently consulting the context will see that the restriction of such property to non-religious uses applied only to "funds," "money," and annual income growing out of what may be called the estates of the Church. The suggestion was thrown out as a suggestion only. Subsequent reflection has led me to think that in practice it might be attended by insuperable difficulties. But, certainly, in making it, the last thought in my mind was that of diverting ecclesiastical edifices from the religious uses to which they are now devoted.

I think I may fairly claim to have expressed my views on this subject during something upwards of thirty years, often enough, and with distinctness enough to have shielded me from being charged with originating such an absurd proposal as that described as mine by the writer in the *Leicester Journal*. I never in my life contemplated, even as a remote possibility, detaching from the Church of England, as such, any of the churches built, or any of the endowments given, out of private resources, since the period of the Toleration Act. I have again and again, both on the platform and in the press, explained that, in my view of what is equitable, these modern buildings and endowments belong of right to the Church of England, and ought not to be separated from it. With regard to ancient parish churches, I think, and have always thought, that they are truly national property, and may be dealt with by the Legislature as such; but I have uniformly contended for a generous and indulgent consideration of the congregations who have worshipped therein. But I have never desired that they should be alienated from religious uses or from the performance of Divine worship. Whatever representations, therefore, have been made to a contrary effect, may be taken as essentially untrue. I avail myself of this opportunity to state to the public as explicitly as possible that "the proposal" attributed to me by the *Leicester Journal* in reference to the future use of church buildings under disestablishment, is not, never has been, and is never likely to be, mine, or in accordance with my views or wishes.

I am, Sir, yours, &c.,

EDWARD MIALL.

ECCLIASTICAL NOTES.

CONVOCAION has obtained a "letter of business," and it may really set about the work of discussing reform with a practical end in view. Such a part has not been allowed it since the good old days of Queen Anne. It is a long distance from Bishop Hoody's to Bishop Wilberforce's time, and everything has changed during the interval excepting Convocation. Too much, therefore, must not be expected from it; but, if the clergy can only once forget that they do not live in the days of Queen Anne, they may be able to do something. We wait, with curiosity, to see whether it will be possible for them to realise the fact that "Queen Anne is dead."

Some very important subjects are to be submitted to both Houses of Convocation. Besides the proposal for reforming the services, many other reforms are to be discussed. The Athanasian Creed, of course, will come up. When it was discussed in the Upper House last Thursday, hardly anybody—any bishop, we should say—had a word to say in its favour. It is scarcely possible, however, to agree with the Bishop of London that this is a subject upon which "momentous issues hang." The bishop defended the authenticity of the Creed against the attacks of Mr. Foulkes, but he wished to see it printed in future with an explanation. And it is curious, that the explanation which the bishop would give is the one that was recommended by the Comprehension Commission of 1689, so that in this respect the bishop has certainly not got beyond the reign of Queen Anne. His proposal is that the condemnatory language should be softened down by a rubric, so as to indicate that only a warning of the danger of rejecting the fundamental articles of the Christian faith is meant by it. Then, another form of explanatory rubric was suggested, protests against its use at all were submitted, as well as protests in favour of its super-eminent value. When the subject next came up, the venerable Archbishop of St. David's attacked the use of the Creed, while the Archbishop of Canterbury subsequently declared his belief that there was not

a single soul in the Church of England who took the clauses of the creed in their literal sense. We believe the Archbishop to be right in this statement, but, notwithstanding this, a vote could not be procured, and the whole subject was postponed until the Lower House shall have discussed it. How often will such postponements take place?

But, Church services and Athanasian Creeds are nothing to the other subjects which are to be brought forward. There is talk of Cathedral reform, in connection with which we find the Dean of Westminster talking of "that dreadful harvest of dragon's teeth which produced the whole of the Nonconformity of England"; and Archdeacon Denison declaring that "it was as plain as anything could be, that in a very few years the anti-Church powers would be absolutely dominant in Parliament." We even see something about a suggested reform of Church patronage. Is it possible, then, that Convocation will discuss and attack a real abuse? We should naturally decline to believe it until we see it. Why, it is rather doubtful whether this subject will be discussed at the Church Reform meeting to be held at St. James's Hall this evening.

Amongst other subjects once more coming up is the reform of the Ecclesiastical Courts. Lord Shaftesbury, it will be remembered, has had this subject in hand for two or three years, but has never been able to do anything with it. This year, it is understood, a bill is to be introduced which has been drawn by several diocesan chancellors. A bill from this quarter should be looked upon with a slight suspicion, for the diocesan chancellors themselves are an abuse, and require to be reformed out of existence. We are not, therefore, surprised to learn from the *Record* that this proposed measure would perpetuate the chief abuses of the present corrupt system:—

It leaves untouched all the registries, with all their glaring abuses, oppressions, and corruptions. It leaves episcopal fees and episcopal patronage, ascertained from recent episcopal returns to cost more than 70,000*l.* a year, to be still extorted by secretaries, registrars, apparitors, sealers, record keepers, and other ecclesiastical officials. There is a "simplicity" in this mode of reforming the ecclesiastical courts which no doubt appears very charming to the Episcopal members of Convocation, who propound such a delusive reform as framed "to meet all Lord Shaftesbury's objects." But the poor clergy who are chiefly interested in abating the oppressive Episcopal and archidiaconal exactions which go to feed so many sinecurists, will scarcely applaud the simplicity of a scheme for perpetuating such legalised plunder.

This is a specimen of reform from within, and is neither better nor worse than we might expect.

The burials question comes before the House of Commons to-day, and good hopes concerning it are entertained. The bill of last year, it will be recollected, was carried on the second reading, but lost in committee by the obstructive action of those who may be termed the ecclesiastical colonels. This year the same gentlemen will have to begin very early and keep on very late if they wish to prevent the measure from passing up to the Lords. Meantime, Earl Beauchamp has also reintroduced his bill, which has been received with applause by the Lords, and with especial congratulation by the Bishop of Winchester, because it will, in his lordship's judgment, remove the last grievance suffered by the Nonconformists of England. Doesn't the bishop remember the old proverb to the effect that the wearer best knows where the shoe pinches?

The Bishop of Manchester has added his very unexpected testimony to the alienation of the poor from the Established Church. Preaching at Eccles last Sunday, the bishop remarked as follows:—

It could not be said that these common people sought Christ for any material advantages, they sought Him from higher motives, "to have the Gospel preached to them." In comparing those days and the present, they could not but be forcibly struck with the contrast. Then the common people heard the Gospel gladly, but now the churches were filled chiefly by the upper and middle classes. The Church of England was especially a Church of rich people, and partly because it was so, it was not a missionary Church, and did not reach to the extent it should do the common people. Another reason of this was the non-elasticity of its ritual. When in the United States of America, he had been among the friends of their sister church, the Episcopal Church of America, he had noticed there how little the Church had reached the common people, and when one of that Church had asked him what he thought of them; his answer was, "I am almost frightened at your respectability, because there are no poor, or very few poor, among you." A fact like that should be looked at both in England and America to know what to do with it. It was a fact that must some day be looked in the face, and it was a very ugly fact in the condition of the Church at the present day. It was a sad fact in their Church history that after ages of effort it should be found that those who most needed the aid and influence of the Church, were those who seldom entered it.

We are glad to find that in using the word "Church" in this sermon, the bishop referred to the Episcopalian Church alone.

Do some of the Church Defence people know what they are about? We ask the question from reading an address by the Rev. A. W. Dearden, at the Church Defence meeting at Maidstone, last week, in which we find the rev. gentleman saying that the object sought by the Liberation party was simply to secularise the endowments. "By the word 'secularise,'" said Mr. Dearden, "he meant that if those men got rid of the State Church, it would not be altogether impossible to find their old Maidstone church turned into a place of amusement or even into a gin-palace." As no member of the Liberation Society has ever proposed this, or hinted at it, or is likely to do so, such a result of disestablishment must come, if it comes at all, from the proposals of Churchmen. The property being "secularised," is it Mr. Dearden's opinion that Churchmen will proceed to put it to the above purposes?

THE LIBERATION MOVEMENT.

LONDON.—In pursuance of the plan agreed upon at the recent London Conference, a conference for the borough of Finsbury is to be held at Myddelton Hall, on Thursday, the 29th February, and an influential attendance is expected, many of the leading Nonconformists of the borough having promised to be present. Conferences for Hackney and the Tower Hamlets are immediately to follow. Arrangements are also being made for the delivery of lectures in various parts of the metropolis.

SYDENHAM.—On Friday evening, the Rev. G. W. Conder lectured for the Society, to a good audience, in the Lecture Hall at Upper Sydenham; his topic being, "Some Reasons for the Disestablishment of the English Church." Geo. Offor, Esq., presided, and the Rev. T. G. Wilson and W. Rabbits, Esq., also took part in the proceedings. Next week Mr. Conder is to lecture at Nottingham and at Brintree.

THE BLOOMSBURY CHAPEL BIBLE-CLASS AND THE LIBERATION SOCIETY.—At a recent meeting of the above class it was resolved:—"That this class hails with great satisfaction the work being so ably and successfully prosecuted by the Society for the Liberation of Religion from State-Patronage and Control, and desires to aid that work by collections in the class on the second Sunday in March, June, September, and December in every year, and handing the proceeds of such collections to the treasurer of the aforesaid society."

THE REV. W. HEATON has consented to deliver a series of lectures in the south-west of England, and has either lectured, or is about to do so, at Shirley, Salisbury, Cowes, Woolston, Ringwood, Wilton, Downton, and Winterslow, in some of which places the society has not before had any meeting. Much satisfaction has been expressed with the arrangement.

BARROWFORD.—On Wednesday last, Mr. Kearley addressed a meeting at Barrowford, where the Rev. E. Gough presided. At the close of the lecture, the Rev. R. Littlehales moved the following resolution:—

That this meeting having heard the exposition of the principles and objects of the Liberation Society, heartily approves of the same, and earnestly hopes that the time is not far distant when the principles of religious equality will be fully recognised in the laws of the land.

The Rev. W. Reid ably seconded the resolution, which, on being put to the meeting, was carried unanimously.

GREAT HARWOOD.—On Tuesday evening, a meeting in support of the principles of the Liberation Society was held in the Independent School. There was a good attendance, and Mr. R. S. Ashton, B.A., took the chair. On the platform were the Rev. J. McDougall, of Darwen, and Mr. Geo. Kearley, of Manchester; Messrs. Chippendale, Wilkinson, and Royston. The chairman delivered an elaborate address in opening the meeting, after which Mr. Chippendale moved, and Mr. Wilkinson seconded, a motion in favour of disestablishment. This was supported by Mr. Kearley and the Rev. J. McDougall, and carried.

BLACKBURN.—On Monday of last week, the Rev. Marmaduke Miller delivered a lecture on "Church Property: whose is it?" at the Assembly Rooms, Blackburn. "The large hall," says the *Preston Guardian*, "was crowded with an attentive and enthusiastic audience, and the whole proceedings were of an influential nature. R. Shackleton, Esq., took the chair, and on the platform we noticed the Revs. A. Foster, M.A., J. Byles, J. McEwan Stott, J. Morgan, and J. McDougall, of Darwen; Councillors Beads and Whittaker; Messrs. J. Lawson, W. A. Abram, J. Waugh, &c. A large number of ladies occupied seats on the platform." After an address by the chairman, who expressed the opinion that the English Church Establishment Bill would pass sooner than they expected, Mr. Miller delivered his address, which was the same previously delivered at Manchester. At the close of the address, the Rev. J. Stott and Councillor Beads addressed the meeting.

BURNLEY.—On the same evening the Rev. Charles Williams replied to the Bishop of Manchester at Burnley, in a lecture entitled, "The Case for Disestablishment." There was a good attendance. On the platform were the Revs. R. Evans (in the chair), J. Stroyan, George Gill, J. Reed, J. Kench, E. Gough, of Barrowford; Messrs. Henry Law, S. Welch, T. Clarke, John Baron and

George Gill, jun. The chairman having addressed the meeting, the Rev. Charles Williams delivered an extremely pointed and comprehensive lecture, going over the whole case between the Established Church and the Dissenters. He referred especially to the education question, and gave many statistics of Church property. Mr. Williams gave the following estimate of Church property:—"He would take first the property vested in the Ecclesiastical Commission, which was 30,000,000*l.*, and this did not include house property in London, which would amount to 10,000,000*l.* more; total, 40,000,000*l.* Then the Tithes Commissioners in 1855 reported that the total amount of tithes commuted was 40,050,277*l.* 10*s.* 0*d.*, and of this more than 3,000,000*l.* was paid to clergymen. Tithes were worth 25 years' purchase, so that the tithes would amount to seventy-five millions of money. Under the Enclosures Acts both land and money had been assigned in lieu of tithes, and in a return which he had on the table it stated that 296,652 acres of land had been assigned to clergymen in lieu of tithes, but all the land was not included in the return. He was confident they might put the total of the land assigned for tithes at 400,000 acres, and it must be poor not to be worth 70*l.* per acre, and at that price under that head alone they had 28,040,000*l.* Then there were the glebe lands, which he put at the low figure of twenty-one millions of money, making a total of 164,040,000*l.* That was the argument against disestablishment." At the close of the lecture a motion was carried proposed by the Rev. J. Kench, voting hearty thanks to Mr. Williams, and expressing approval of Mr. Miall's proposed resolution. This was carried with only one dissident.

NONCONFORMISTS AND THE LATE CONFERENCE AT MANCHESTER.

PLYMOUTH.

On Thursday night a special meeting of the Plymouth Nonconformist Association was held to consider the resolutions adopted at the recent Manchester Conference. Resolutions were passed approving the conclusions of the conference as a whole, declaring that the association would not support any candidate for the borough who would not vote for the repeal of the 25th clause of the Education Act, and no candidate would be satisfactory who would not support a reduction of the Government allowance to denominational schools from the present 50 per cent. to the amount at which it stood before the passing of the Education Act.

ECCELES.

The inaugural meeting of the members and friends of the newly-formed Eccles District Nonconformist Association was held in the Co-operative Hall, Eccles, on Monday night; Mr. John Dendy in the chair. There was a large attendance, the hall being filled.

The CHAIRMAN, in opening the proceedings, said the object of the association, like that of the recent Conference in Manchester, was to advocate and enforce the claims of Nonconformists in religion, and especially in the matter of education. They asked for religious equality because they believed it was a necessary preliminary to a national system of education. They did not ask that any place or any power should be given them because they were Nonconformists, but they did ask that their religious opinion should be no bar to their public advancement or social standing. (Cheers.) They asked that they might no longer be pointed at as Dissenters; for they did not know why they should be said to dissent from a Churchman any more than a Churchman should be said to dissent from them. (Cheers.)

The Rev. T. E. POYNTING moved:—

That this association is of opinion that the educational policy of Her Majesty's Government is hostile to the interests of religious liberty, and believes that in any national system of education the school board and the State should make provision solely for the secular instruction which all children may receive in common, and that the responsibility of the religious education of each district should be thrown upon voluntary efforts.

He denounced the Government policy as totally fatal not only to the interests of Nonconformists, but to the interests of the nation at large.

Mr. STANWAY JACKSON, after referring to the rare unanimity and enthusiasm of the late conference at Manchester, explained what they wanted and what they did not care to have in respect to national education:—

We want the children educated, we want every child to be sent to school either by the parent at his own cost to the school of his choice, or if he cannot, then by the State to an unsectarian school. Further, we want this: If that parent shall refuse or neglect to send his child to school, then that the law shall compel him to do it. We want school boards established not simply in the large towns, but in the small towns—in Eccles, in the neglected rural districts, in a word all over England. By Mr. Forster's bill the Education Department has the power to do this, they have not done it, we want them at once to exercise their power. These things we want, and now what is it we do not want? We do not want the Bible to be degraded into a mere class book, and that not because we are irreligious men, but because we have too deep a reverence for it, and owe too much of our happiness here, and our hope of happiness hereafter, to its teaching, to permit the reading of a chapter or the giving of a lesson by a teacher about whom it is a mere chance whether he believes a word of it himself or not. We do not want our conscience violated, neither do we want to violate the conscience of any other man. I do not think it is right for me to demand that the Bible, my English Bible, shall be read by those who do not believe it, and that they shall be taxed to pay for its being read, for in-

stance I know that in the "index" of the Catholic Church the authorised version of the English Bible is a condemned book not lawful for any to read. I violate the conscience of every Catholic whom I force to read it, and if my bread is taxed to pay for the teaching of a Church whose faith I do not hold, my conscience is violated. Further, we do not want that cumulative vote stirring up sectarian strife and bitterness, making this grave question a battle among the sects, and presenting to us this picture in Manchester, that whereas a man may vote for fifteen good men and true, he is earnestly invited to vote for five only, five chosen champions of bigotry and narrow-minded sectarianism, so that this element may not be wanting in the school board.

Referring to some remarks lately made by the Vicar of Eccles, who expressed a hope that religious teaching would never be excluded from their schools and that compulsion would not be enforced, Mr. Jackson said they had two public schools in their village—the Church and the Catholic:—

This national school is held in buildings belonging to the church, used on the Sunday as a Sunday-school. The vicar and his curates and his friends in the church can manage it very much in their own way—they can appoint their own teachers—teach the Church Catechism and the Church creeds—and you say why should they not? No reason in the world why they should not, provided only one thing, that they pay for it themselves, which they don't, for being a national school they receive large grants from the Government—money which has first been paid in the shape of taxes by you and me and thousands of others who hold opinions very different to theirs. So long as this can be retained as a denominational school and so long as the large Government grant is continued, you see how manifestly it is to the interest of the vicar to keep it so and to call out against the Bible being excluded. What so natural as for the Protestant children who go to this the only public Protestant school and are taught the faith of the Church of England, to feel that it is a reasonable thing for them to go there on Sunday, also especially if they are directly told they had better do so, and thus that they should be enfolded in the arms of Mother Church?

The vicar's protest against compulsion simply meant that Eccles was to have no school board. There was only one logical solution of this problem—viz., that contained in the resolution. Let the State do the secular part, and only that. Let the Church (not the Established Church) only, but that greater, wider one, consisting of all who look up to the great God as their Father, let them by their own voluntary effort do the other—the religious part.

The Rev. Dr. M'KERRON, in supporting the resolution, said it referred to a national system of education. Their opponents contended that the system which Nonconformists wished to introduce into the country was a godless system, and that they were doing the utmost that lay in their power to oppose the interests of religious education. One marvelled that in the face of the lives of Nonconformists—in the face of their churches and chapels—in the face of their schools, common, Sunday, and ragged—in the face of their missionary enterprises, and efforts for the good of their fellow-creatures and the glory of God, both at home and abroad—such a libel should be brought against them. ("Hear, hear," and cheers.) He thought the time was at hand when their Methodist friends and others would see that, if they were true to their faith and to the memories of their fathers and the struggles of former days, and if they were anxious to prevent the spread of Popery and prevent the evil which individually and privately they had deplored, they must join themselves with the other Nonconformists and render their aid in order to bring to an end the hostile policy of the Education Act. (Loud cheers.)

The resolution was then put, and carried unanimously.

The Rev. W. PLACE moved:—

That, believing that the cause of religious freedom is of more importance than the ties of party, this association will use all its electoral influence to secure the return to Parliament of such men as will pledge themselves to the amendment of the Education Act in the sense of the previous resolution.

The resolution was seconded by Mr. T. BODDINGTON, supported by the Rev. Dr. BEARD, and carried unanimously.

The following resolution was carried, on the motion of the Rev. H. F. WALKER:—

That, in view of the great and pressing necessity for a national system of education, this association records its opinion that the only practicable basis upon which such a system can be founded is that of absolute religious equality.

A vote of thanks to the chairman concluded the proceedings.

LEIGH.

On Monday evening, a large and important meeting of the Nonconformists of this town and neighbourhood was held in the Drill-hall, Ellesmere-street, to hear addresses on the "Past, Present, and Future Condition of Nonconformity in this Country." The hall was crowded to excess. Amongst the clergymen and gentlemen present on the platform were the Revs. Thomas Mills, A. Horne (Atherton), W. Hewgill (Farnworth), R. Best (Bolton), and Mr. T. T. Hayes. The Rev. T. W. Handford, of Bolton, who had been announced to deliver an address on the "Future Condition of Nonconformity," was, owing to unforeseen circumstances, unable to be present. Abraham Burrows, Esq., of Green Hall, Atherton, occupied the chair; and the audience comprised, in addition to the majority of the Nonconformists of Leigh, a large number of friends from Atherton, Tyldesley, and the surrounding neighbourhood. After an address from the chairman, in which he urged that it was the duty of Nonconformists to put forth every effort to obtain a right settlement of the questions involving the question of religious equality, Mr.

Hewgill delivered an address on "Nonconformity in the Present." He was followed by Mr. Best, who dealt with "Nonconformity in the Past." Both addresses were greatly cheered, and at the close a cordial vote of thanks to the speakers was moved by the Rev. T. Mills, seconded by Mr. T. T. Hayes, and unanimously adopted. A vote of thanks to the chairman brought the proceedings to a close.

THE REV. J. M. CAPES ON THE CHURCH ESTABLISHMENT.

On Sunday afternoon in St. James's Chapel, York-street, St. James's-square, commenced a series of lectures on "The theory of the Church Establishment, and the forms necessary for its preservation." The object of the lecturer is to meet the renewed agitation against the Church of England, by resting its defence upon a basis which shall include all the actual facts of existing political and religious life. The reforms to be suggested, though perhaps more extensive than any that have been proposed by friendly reformers, are yet in harmony with the principles recognised by the chief authorities in the Church, and are such, it is believed, as will in the end be adopted by Churchmen of all shades of opinion. This is evidently the hope of Mr. Capes in commencing the present series of lectures, though, apparently, he does not meet with a very wide sympathy, if we may judge from the fact that his audience on Sunday was select rather than numerous. Amongst those present were Dean Stanley, two or three peers of the realm, several clergymen, and amongst the laity representatives of almost every shade of political and ecclesiastical opinion. After the Litany,

Mr. Cape, without announcing any text, ascended the pulpit to deliver his lecture. It was devoted to a discussion of the position of the Church as an existing institution in the midst of English life. After referring to the effect which the disestablishment of the Irish Church must have upon a class of minds who are led by political precedents rather than by practical reason, Mr. Capes described the probable action of two sections of thinkers who constitute new forces in English society; the extreme Ritualists within the Church, and the philosophical secularists without. The Ritualists, he believed, would not eventually join the Nonconformist attack, but the secularists would be among the most determined of her enemies, regarding her as the most formidable of all obstacles to the spread of their views. Among other assailants of the Church, if ever she came into serious peril, would be the race of small critics who now play the part of the candid friend; men who are unable to judge of the work of the Church as a whole, and who would try her by tests which no human institution could stand. Would such men be willing to exchange the services of the Church, as they are, for the real services of any Dissenting sect? But of all irrational objections to the existence of the Church, Mr. Capes went on to argue, none are so irrational as the pretence that because she has not yet Christianised the masses in our great towns, therefore she ought to be reduced to the level of a sect. If the Church has failed, Dissent, which calls itself free, has far more conspicuously failed; while the Church has shown, by the great work she has been doing for many years past, that she alone can possibly succeed in the end. "I do not come to her defence," he said, "in the spirit of a blinded partisan, or of a noted professional advocate. I believe in God; I love God; and I desire that all my fellow-countrymen should also believe in Him and love Him. And I ask myself, is this mighty institution an instrument which is, on the whole, efficient in promoting the knowledge and love of God, and the advancement of humanity? and would its efficiency be increased by its being set free from the dominion of Parliament and by the loss of its vast revenues?" Denying that this efficiency would thus be increased, Mr. Capes maintained that never did the Church deserve so well of the country as she does at the present time, and that if only she could reform her acknowledged defects, she had before her a nobler career than ever. "If only she is true to herself," he concluded, "if she can recognise the grandeur of her mission, and seize the golden opportunity now presented to her; if she can rid herself of all taint of worldliness, and revive in her own heart the spirit of her Divine Master, and learn to fight His battle with His own weapons; if only she can look with the eye of faith upon the uncounted multitudes who as yet know Him not, and can say to herself, 'These are given to me, that I may seek them and save them, and in seeking them, I will know nothing but Christ crucified,' then whatsoever may be the gloomy destiny of the people and nation of England, in her Church will burn a perpetual light of joy and peace, and a glory which will outshine the brightest earthly splendours of the most glorious of all her ages past."

Other courses of lectures will follow the present series throughout the year. Mr. Stopford A. Brooke, the incumbent, the biographer of Robertson of Brighton, will deliver a series on the theological aspects of some of the English poets.

REASONS WHY BISHOPS SHOULD NOT BE PEERS OF PARLIAMENT.

The following paper, by a clergyman of the Church of England, is, we learn, being circulated among members of the Church of England:—

1. Because a peerage, with the rank and title, and

the seat in the Legislature, that attach to it, is in itself a thing fundamentally alien from the office of a bishop; who is, according to the strict signification of his name, simply overseer, or superintendent, of the clergy within the limits of his diocese.

2. Because it is fundamentally alien from the office of a clergyman, who is variously designated in Scripture, and in common parlance, as a presbyter, or elder, in the assembly of the faithful; a minister or preacher of the Word, or Gospel; a pastor, a steward of the mysteries of God, and the like—none of them titles signifying "lordship" over others.

3. Because it involves absence from the proper sphere of episcopal duty, with residence in the metropolis, and devotion to alien duties, during a considerable portion of the year—to the neglect of that active personal supervision of the clergy, in the work of their respective parishes, in exercising which episcopacy fulfils its purpose.

4. Because it involves the possession of an enormous salary, in most instances equal to, in some double, in one instance treble, that of the Prime Minister; besides palaces and parks, and town and country houses.

5. Because it is an affront and an injustice to all the non-established religious denominations.

6. Because the example of chief pastors, "clothed in purple and fine linen and faring sumptuously every day," is unedifying to the faithful, and generally hurtful to the interests of true religion; besides contributing towards the confirmation of their unpopularity amongst the working classes.

7. Because it places the bishop at too great a distance, socially, from his presbyters; weakening their sense of fellowship, and impairing the general efficiency of the Anglican clergy.

8. Because it has a deteriorating influence upon the bishops themselves; tending to make them ambitious, worldly-minded, arrogant, and extravagant.

9. Because it has a deteriorating influence upon their wives and families; inflating them with hopes of worldly advancement, and encouraging them to squander the "patrimony of the poor" upon dress and equipages and entertainments, and, generally, upon the ignoble labour of climbing the social ladder.

10. Because this influence extends downwards through the whole body of the Anglican clergy, even to the humblest member of it, and is the source and stay of that ambition which is said to characterise them alone of all the clergy in Christendom—the ambition rather to *seem* gentlemanly than to be good.

11. Because it gives occasion to "political appointments"—that is, to the selection of a bishop on account of his political connections, and for the sake of his vote in Parliament, without due regard to his fitness for the discharge of strictly episcopal duties.

12. Because it engenders in the bishop the vices peculiar to the political life and character—a habit of expressing himself undecidedly, or evasively; an undue deference to the great, and to popular clamour; a disposition to follow the multitude, rather than to guide them; a want of loyalty to his own convictions of truth and right.

13. Because it imbues the bishops with a spirit of a House of Parliament, of which the *genius loci* is a habit of solemn trifling, and associates them, both in name and future, with an institution which is said to be becoming daily of less account as a branch of the Legislature, and with a cause which is giving way daily before the advancing tide of reformation.

14. Because the bishop is little or no acquisition to the Upper House of Parliament. Custom precludes his expressing an opinion upon any subject, except the few which are assumed to belong to his profession. His vote is known beforehand to be pledged, either to the maintenance of his order and the interests of the Church Establishment, or to the support of the Ministry that appointed him.

15. Because the bishop, being himself an abuse and an anomaly, is bound, in honour and interest, to the maintenance of other abuses and anomalies; and has for the most part behaved himself accordingly, as a consistent opponent of wholesome reforms in Church and State, from the Reformation to the present hour.

16. Because the popular verdict is against him. No one, whatever his opinions, political or religious—whether within the Church of England or without it—in his heart approves of lord bishops. The day is imminent when not a voice will be raised in their favour—not even their own, if their life-interests are secured to them.

For all these reasons, I conjure my brethren in holy orders of the Church of England to unite in the endeavour to remove the bishops from the House of Lords, and so to deliver both Church and Commonwealth from a grave scandal and injury.

CONVOCATION OF THE PROVINCE OF CANTERBURY.

Convocation assembled on Wednesday for the despatch of business. Addresses to the Queen and to the Prince of Wales were adopted by both Houses, expressing sympathy with reference to the prince's illness. In the Upper House, the Bishop of Winchester presented a memorial from the Hon. C. L. Wood, the President of the English Church Union, praying that any alterations made in the Prayer-book may be based rather upon the first Prayer-book of Edward VI. than upon any subsequent revision of that book, and that such alterations may only be made after mature deliberation by the Convocation of the two Provinces "ratified by the full authority of the whole Sacred Synod of the nation, as was done on December 20, 1661, after the last revision of the book. In the Lower House, Archdeacon Denison gave notice that when the matter came before them he would move a resolution to the effect that the revision of the authorised version of the Scriptures ought not to be proceeded with until such time as it can be placed upon truer and safer ground.

The Upper House, on Thursday, considered the royal answer on the subject of the royal licence to consider the fourth report of the Ritual Commissions. The Archbishop of Canterbury dwelt at length on the necessity of giving greater elasticity

to the services of the Church. The Bishop of London said no one who had charge of a large parish or diocese could doubt the expediency of an alteration. Other bishops concurred.

On Friday the principal subject discussed was the Athanasian Creed. A motion by the Bishop of Gloucester affirming that it was not desirable to invite legislation on the portion of the Ritual report which related to the creed gave rise to a long debate which occupied the greater part of the day. The Bishop of St. David's contended strongly for abolishing its use in church, and said he should be of the same opinion if he were as firmly persuaded that St. Athanasius wrote every word of it as he was firmly persuaded to the contrary. In the course of the discussion the Primate remarked, without any dissent, even from the Bishop of Lincoln, that no person in the room believed in the damnatory clauses. "That," said the Bishop of Peterborough, "is why I want to get rid of them." It was finally resolved, without a division, that their lordships should not proceed with the debate until the Lower House had had an opportunity of considering the subject.

In the Upper House on Saturday, an address to the Queen was adopted, thanking Her Majesty for the gracious reference to the late Bishop Patteson in the royal message read at the opening of Parliament, and praying that measures might be taken to put down "the traffic in bodies of men" which has sprung up in those distant islands. In the Lower House the expediency of adopting a shortened form of daily service in parish churches was the principal topic of discussion.

The Lower House resumed its sitting on Monday morning. The Rev. Mr. Gibbs, Canon Swainson, and Mr. Bathurst gave notices of motion on the recommendation of the Fourth Report of the Ritual Commission, which refers to the desirableness of introducing shorter forms of service into the public worship of the Church. Chancellor Massingberd gave notice that he would on a future fitting occasion move as follows:—"That it shall not in future be required that sermons be of necessity preceded by the Divine services appointed for the day." Various petitions being presented, the business which had been under consideration at the last sitting was again proceeded with.

THE OLD CATHOLIC MOVEMENT IN FRANCE.

(From the Saturday Review.)

It was well known at the time that the Court of Rome, with its wonted astuteness, had seized on the opportunity of Mgr. Darboy's timely removal and the embarrassments of M. Thiers's Government to insist on the nomination of a staunch Ultramontane—the first time for many years—to the see of Paris. Dupanloup had been originally designated by the Government for the post, but it was privately intimated by the Papal Nuncio to M. Thiers that no minority bishop would be accepted by Rome, and the French President was weak enough to yield to the pressure put upon him. And accordingly the throne of Quelen, Affré, and Darboy has been filled by one of the feeblest and most narrow-minded of the septuagenarian adherents of the dominant faction. His first step, naturally enough, has been to suppress throughout his diocese the Paris liturgy, with its noble hymns and comparatively unadulterated lectionary, in the interests of that dead uniformity which it has long been the unwisdom of Rome to mistake for unity. His next step, as was all along expected, and was of course intended—probably required—by those who secured his appointment, has been to demand of his clergy (many of whom were known to be decided anti-infallibilists) an *ex animo* submission to the new Vatican dogmas. We have had occasion already to notice the pusillanimous recantation of Father Gratry, who, from his previous writings on the subject, was the most prominent among them in vindicating the old faith. On the other hand, Father Hyacinthe had shown his unmistakable resolve to bear everything rather than profess to believe what he does not believe; and in the first number of the journal he has just started, [the *Esperance de Rome*], he clearly defines his position as at once a loyal Catholic and a determined opponent of infallibilism:—

If [he observes] we venture, with all due deference to the Church, to demand reforms, let it be fully understood that we do not therefore renounce our title as Catholics. . . . We only ask for the reform of the Church *within* the Church, and if we frankly condemn the abuses committed by those who claim to be her sole representatives, we console ourselves with the recollection of her beneficence and her greatness.

Father Hyacinthe was the only spokesman of the French Opposition at the Munich Congress last September, and he was not its sole representative. Three other names are given in the official report, and one priest, whose name it somehow admitted, was also present, who bids fair to become the leader of the movement now organising in France in connection with the *Alt-katholiken* of Germany and other countries of Europe.

Dr. Michaud, though he is a comparatively young man, has long been known as one of the ablest, if not the ablest, of the French priesthood. He was the friend of Lacordaire, Montalembert, and Archbishop Darboy, and has learnt from all of them, without being the disciple of any. His wide information, keen intellect, and great force of character alike indispose him *jurare in verba magistri*, and it is evident from his public utterances that he is now

taking a bolder line than has been yet ventured upon by even the most fervid of his compatriots and comrades in the fray. He openly denounces Rome as heretical, and it is certainly difficult to see what other judgment could be consistently formed from his point of view. The tenet of Papal infallibility is so momentous a dogma that it can hardly escape the alternative of being either regarded as a sacred truth or an outrageous falsehood, and it is obvious to which category alone the Old Catholics could refer it. M. Michaud visited England last autumn, and was in communication with many distinguished divines, both of his own Church and of the Anglican. But he bided his time, feeling probably that his course would be clearer and his position stronger if he did not himself take the aggressive. Of course he had not long to wait. When the new archbishop found himself firmly seated, he lost no time in requiring of his clergy an explicit acceptance of the new dogmas, and directing them to require it of their flocks as a condition of receiving the sacraments. Dr. Michaud, who was one of the vicars—or, as we should say, curates—of the Madeleine, one of the principal parish churches in Paris, could not remain passive under such an injunction. He accordingly addressed a personal inquiry to the archdeacon as to whether the archbishop would allow confessors in his diocese to give absolution to those who rejected the Vatican Synod and its decrees; and whether the clergy themselves were at liberty, while continuing to say mass, to disbelieve those dogmas if they did not openly attack them? To both questions a decided negative was returned, although Archbishop Darboy a few days before his arrest had answered them, in a personal interview with M. Michaud, in a precisely opposite sense; and it seems that even the present archbishop was himself at one period of his life opposed to Ultramontanism. This we gather from the letter addressed to him by Michaud on the 5th instant, and which is published at length in the *Journal des Débats* of the 7th, opening with the remark that, from 1845 to 1853 his Grace, as Bishop of Viviers, had "energetically attacked Ultramontanism, and Venillot, its leader." The letter soon afterwards proceeds:—

You, Monsigneur, at one time, when you were Bishop of Viviers, declared that the Ultramontane party was anti-Catholic; but now you treat as heretics and schismatics the Catholics who persevere in rejecting Ultramontanism. You formerly defined the Catholic truth to be that universal truth which, in the words of Vincent de Lerins, had "always been believed everywhere and by everybody"—*quod ubique, quod semper, quod ab omnibus creditum est*; but now this Catholic truth has degenerated in your mind to Roman truth. Formerly the Catholic Church was the agglomeration of all particular Churches, but now in your eyes and those of your adepts the Church is nothing else but Rome and the Pope. The universality of the Church of Jesus Christ is degraded to the individualism of one man. You, in fact, ignore Jesus Christ, and care only for His vicar, whom you make His master; for with you the Gospel is subordinate to the interpretation which the Pope may choose to put upon it. . . . The Gospel is no longer that of Jesus Christ, but the Bull which it may be the good pleasure of any present or future Borgia to issue.

This, the writer adds, is "*un changement complet de drapeau*," and just as a French soldier would disgrace himself by deserting his national flag, so, too, it is a dishonour to a soldier of Christ to abandon the banner of Catholicism. In such a crime he will not be an accomplice, and he therefore sacrifices his office at the Madeleine and his honorary canonry at Chalons, though well aware what this determination will cost him both in ecclesiastical and temporal penalties. An unjust excommunication will separate him, not from the Catholic Church, but only from Ultramontanism. His future he leaves in the hands of God, not knowing where he may find even provision for his daily wants; his present duty is to remain loyal to conscience and to Catholic truth. Nor is he moved by being told that he is undermining the authority of the Church; for he holds that those are really undermining it who would merge its divine and primitive sanction in the absolutism of a single human will. And if he is told that the discharge of a solemn duty will give scandal, he replies that it is not sincere and intelligent men, but only cowards and fanatics, who will be scandalised. The real scandal is occasioned by "those sceptical priests and bishops who publicly accept the new dogma, while laughing in their sleeve." Nor does he arrogate to himself that infallibility which he denies to an ignorant and peccable man, though he be Pope. He does not stand alone in his protest. Without dwelling on the Armenian bishops, the priests and faithful of Hungary, Bohemia, Austria, Silesia, Bavaria, Wurtemberg, and other parts of Germany, who prefer excommunication to dishonesty, there are numbers in France, England, Italy, and Spain who reject the authority of the Vatican Synod, which a French bishop designated *Ludibrium Vaticanum*, as the modern correlative of the *Latrocinium* of Ephesus. Dr. Michaud adds that he knows enough of the clergy of the Roman Catholic Church to be aware that there are numbers of them who "completely repudiate in *foro interno* this *Conciliabulum*." In conclusion, he desires to insist on two points:—

First—I am, and will remain, a Catholic, not following the heterodox decisions of Ultramontanism, but adhering to the orthodox principle of ancient Catholicism, which is the sole true rule, admirably formulated by St. Vincent of Lerins, *quod semper, quod ubique, quod ab omnibus*. Secondly—I am, and will remain, a priest. Obligated for the moment to recognise in you [the arch-

bishop] the power, not of right, but of force, I cannot indeed, thanks to the ignorance of the faithful, exercise my sacerdotal ministry in the churches under your jurisdiction. But the locality does not affect the validity of the sacraments.

Dr Michaud adds that, wherever his services are desired, he shall continue to administer the sacraments of baptism, penance, marriage, the eucharist, and extreme unction, and to bury the dead, and shall say mass in his own house, and recite his breviary, acting as the early Christians did in the ages of persecution. And, when opportunity occurs, he will preach, and meantime will write, as will his friends also, to advance the cause of the true Church. A committee will at once be formed to meet at his house, 74, Boulevard de Neuilly, in connection with similar committees in Russia, Germany, England, Italy, and Spain; and, as soon as the means are provided, a church will be opened, and the question thus publicly tried, under whatever practical difficulties, "who will eventually prevail—those who fight for Christ ruling the Pope by His Gospel, or those who fight for the Pope supplanting Christ by his *Syllabus*?"

Contemporaneous with this outspoken manifesto of a distinguished Parisian ecclesiastic, we have in the *Allgemeine Zeitung* the report of the first of a series of lectures in the course of delivery by Dr. Dollinger in the Great Hall of the Museum at Munich, on "Schemes for Reuniting the Christian Churches, and the Prospects of Future Union," giving a masterly sketch of the present divisions of the Christian world, to be followed in the next lecture by a notice of its relations to the outlying religious communities of heathendom. In Italy, Dr. Cassani is engaged in disproving at length the canonical authority of the Vatican Council, in a series of letters in the *Rinnovamento Cattolico* of Florence; so that it is by no means without influential protest from the most various quarters that, to quote the words of a recent Catholic author, Mr. Lowry Whittle, "the whole constitution of the Latin Church has been swept away," so far as the Vatican Synod had power to effect the change. In what were probably the last words he ever spoke on the subject, a few days only before his imprisonment, Archbishop Darboy characterised the infallibilist dogma as "*un dogme inepte*." It is possible that the Court of Rome may be compelled at its cost to acquiesce in a similar conclusion. It has all along been notorious that a large section of the Parisian clergy share Dr. Michaud's convictions, and now that the ice has once been broken, some at least may have the manliness to declare themselves. And it is anyhow significant that the Old Catholic movement should have been taken up by the clergy of a nation, which, as Dr. Dollinger lately observed, is the habitual interpreter of world-stirring ideas and discoveries to Europe, and by a man marked out alike by his antecedents, his attainments, and his eloquence as one of the most eminent and influential of the clerical body. There is something almost grotesque in the circumstance that only a few days before the publication of Dr. Michaud's letter, the Abbé Theodore Loyson, the Ultramontane brother of Father Hyacinthe, in a lecture at the Sorbonne on the "Catholic Renaissance of France, and the Schism of Munich," was indiscreet enough to assert, with a somewhat premature outburst of devout gratitude, that "the German Schism, thank God, will not invade France." The "German Schism" has meanwhile just obtained a signal victory in the Bavarian Chambers, where the Ultramontane party strained all their energies to upset the liberal policy of the present Ministry, and arm the bishops with legal powers to eject from their benefices all priests—beginning of course with Dollinger—who reject the new dogma. They were defeated, in a House containing an unusually large proportion of clerical members, the most noticeable feature of the debate being an energetic speech of Professor Sepp, who was till lately a strong Ultramontane, against the dogma, the crooked means by which it had been smuggled through the Vatican Synod by the creation of a crowd of titular bishops, the slavish submission and intolerance of the German episcopate, and the character of their adherents, whom he described as "the old and young women of both sexes." The greater part of the bishops, he declared, do not themselves believe in the dogma, and, turning to the clerical portion of his audience, he added, amid shouts of laughter, "Do you believe it yourselves?" Dr. Reithmayr, the one theological professor of Munich who sided with Dollinger, is just dead, and it is expected that his place will be supplied by Reinkens, one of the leaders of the *Altkatholik* party. At Cologne the first *Altkatholik* service has been celebrated in the Church of St. Pantaleon, Dr. Taugermann, who spoke at the Munich Congress, singing High Mass, and preaching from the words, "You shall know the truth, and the truth shall make you free." Another church at Cologne is also handed over to the Old Catholics. The movement is thus strengthening its hold and enlarging its area in Germany, while the war cry is echoed from the opposite bank of the Rhine, from the very bosom of that clergy whole "filial devotion" to herself has been the standing boast of Rome.

Père Hyacinthe writes a long letter to the *Temps* on the state of France in general, and his own state in particular. He concludes with these observations:—

It is my profound conviction that France can only be saved by Christianity, but she will never accept it as it now is, and I must add that she will do right. Myself firm in the faith and love which I have preached to the

world, a Catholic and a priest, and, with the aid of God, determined to remain such till death, I feel myself powerless to exercise ecclesiastical ministry in the ranks of a clergy so much to be respected in other matters, but led astray by a system most unsuited to it. The French clergy at present thinks that it can heal the disasters of the country by accepting the infallibility of the Pope, re-establishing temporal power, and perpetuating the ignorance of the people! Such a programme does not suit me, and I should not be honest, I should lie before men and to my own conscience, were I to leave such things on my flag. The legislation (adds the Père Hyacinthe) of the Holy Roman and Universal Inquisition handed over so many thousands pretended heretics and sorcerers to prisons and the flames, staining the immaculate robe of the Church with blood which will cry for vengeance until what has been done has been disavowed.

LONDON CHURCHES.—There are 700 churches of the Establishment within twelve miles of the London Post Office.

NONCONFORMIST MINISTERS AT LAMBETH PALACE.—At the reception at Lambeth Palace on Wednesday evening the Dean of Westminster introduced to His Grace the Archbishop of Canterbury, the Rev. Dr. Stoughton, the Rev. T. Binney, and the Rev. Dr. Allon, three eminent Nonconformist ministers. —*Record*.

ANOTHER NONCONFORMIST FELLOW AT CAMBRIDGE.—We learn from Cambridge that Mr. Thomas Northcote Toller, M.A., was on Friday elected a Fellow of Christ's College. Mr. Toller graduated as seventh wrangler in the Mathematical Tripos of 1866, and since that period has been engaged in tuition at Cambridge. Mr. Toller is the first Nonconformist elected a Fellow of Christ's College since the passing of the University Tests Abolition Act.

THE IRISH EDUCATION QUESTION.—At a meeting of a few of the leading Wesleyans of Dublin, just held, it was resolved that the recent declaration of Mr. Gladstone, in his reply to the London Nonconformists, and the absence of all reference to the Irish education question in the Queen's Speech, rendered it unnecessary to take any steps with regard to the matter at present. It is announced from Lurgan that a meeting which it was proposed to hold on the subject has been abandoned for similar reasons.

FACILITIES FOR PUBLIC WORSHIP.—Mr. Salt's bill to provide facilities for the performance of Divine worship according to the rites and ceremonies of the Church of England has been issued. Its chief clauses would enact that a bishop may license, to any parish or district which contains more than 2,000 inhabitants, a clergyman of the Church of England, who may perform the offices of the Church "in any schoolroom or other suitable building or chapel, whether consecrated or unconsecrated." Similar power is given with respect to outlying hamlets containing more than twenty inhabitants.

A DEBATING SOCIETY ON CHURCH AND STATE.—The members of the City of London College Debating Society met on Tuesday evening last to discuss the proposition, "That the Disestablishment of the Church of England would be in accordance with the highest interests of the nation." The debate was opened by Mr. Husband, who advocated the severance of the union between Church and State alike on social, religious, and political grounds, and in this view he was supported by Messrs. Levy, Hember, and Woods. The Established Church was ably defended by Messrs. Fleet, Morrison, A. C. Stebbing, Burnett, and notably by Mr. G. D. Hooper, who vindicated the position of the National Church in a masterly and eloquent speech, which concluded in no small degree to the ultimate defeat of the resolution by 57 votes to 24.

DR. GUTHRIE AND THE TEMPLE CHURCH.—The announcement that Dr. Guthrie was to preach at the Temple Church on Sunday was premature. It was, however, so far founded on fact, that the Rev. Dr. Vaughan, as Master of the Temple, had, at a dinner at which Dr. Guthrie was present at the Middle Temple, expressed his regret that he could not invite his Presbyterian brother to officiate in his pulpit, and that Mr. T. Chambers, as treasurer of the Temple, undertook on the spot to remove the embargo by giving his official permission. The matter appeared to be settled, but subsequently it turned out that the treasurer had reckoned without his host, and had not the power to introduce to the Temple pulpit a clergyman not holding the orders of the Church of England. The alarms expressed by the *Church Times* were thus proved to be uncalled for, although considerable disappointment is said to have been occasioned both to Dr. Guthrie and his friends. —*Record*.

THE PREACHING DRESS.—The Hon. William Ashley, chairman of the late conference of the clergy and laity on this subject, has sent to the Archbishops of Canterbury and York a memorial setting forth the reasons for declining to adopt the surplice as the pulpit dress, as lately recommended by the Bishops of London and Winchester. The memorial, which is very calm and conciliatory in tone, dwells upon the inexpediency of the general adoption of the surplice in the pulpit as a departure from long-established usage, contrary to the recommendation of the Ritual Commission, objected to by the laity, and likely to give grave offence to many congregations, and disturb the peace of the Church. It is pointed out, among many objections to the proposed change, that it will raise up an additional barrier between the Reformed Church of England and the Protestant Dissenters. The memorial concludes with a declaration of the constant

readiness of its authors to obey the ascertained law of the Church.

SECULAR v. DENOMINATIONAL EDUCATION.—The following is an extract from a pamphlet on "Denominational Schools; their Claims and their Teachings," just published by the Central Nonconformist Committee, Birmingham:—"Mr. E. Potter, M.P., in a speech delivered at Glossop, on the 18th of December, 1869, said:—'Standing in the school-room connected with his own works, in which secular education had been given for the space of thirty years, he could say that there was a greater proportion of its pupils connected with churches and chapels and Sunday-schools than could be found in any district where so-called religious education is imparted.' On the other hand, Mr. Buckmaster gives the following account of his inquiries in the parish of Wandsworth:—'As to the practical result of the religious instruction given in our parish schools, 129 pupils were grown up and still living in the parish; some of them married, with children passing through the same course of religious instruction. Only nine were in the habit of attending any place of worship regularly, and two of these were paid singers. Ninety, so far as I could learn, had never been either to church or chapel since they earned their own living, except to a wedding or baptism.'"

ARCHDEACON DENISON'S APPEAL.—Archdeacon Denison has published the correspondence he has had with the Bishop of Bath and Wells on the charge of Ritualistic practices at East Brent. In the course of the correspondence, on January 3, a letter from the bishop appears, in which his lordship wrote to the archdeacon, enclosing, "with infinite regret and disappointment," a memorial received from six parishioners, which set forth that several innovations had been adopted, such as adoration before the altar, burning candles on and over the altar unnecessarily, elevating the cup, invoking the Virgin, acolytes, crossing, tolling a bell on Good Friday, confession, &c. Defending himself on January 5, the archdeacon says the Spiritual Presence, not a material one, is adored in the Sacrament, that the altar lights symbolise "The Light of the World"; that the cup is not elevated more than is necessary; that the charge respecting the invocation of the Virgin is untrue; that no law exists against acolytes or crossings; that he cannot understand celebrating the Sacrament unless with his back to the people; that he knows of no law against tolling bells; and that the Prayer-book enjoins confession. He admits that a special communion service with prayer for a dead layman was said on December 8, but does not think the law has been infringed. The archdeacon asserts that any attempt at interference will produce no change of any kind in teaching, and substantially none in observance. On the 17th the bishop orders the archdeacon at length to stop the practices complained of, and next day informs him that he has revoked the licences of his curates. The archdeacon replies seriatim, and refuses to alter his practice, except as regards invocation to the Virgin, which he stopped so soon as he was cognisant of it. He protests against the curates being made responsible. His lordship returns that their continuance in their places would be detrimental to the interests of the Church. Upon which, in a letter dated Feb. 2, the archdeacon appeals to the archbishop.

A JEWISH CHAPLAIN FOR A CHRISTIAN LEGISLATURE.—The *Jewish Chronicle* observes:—"At a time at which an effort has been made to introduce a declaration of Christianity into the hitherto undenominational constitution of the United States of America, and to effect for the first time in that commonwealth a connection between what we here call Church and State, it is remarkable and significant that a Jew should have been invited to act as chaplain to the House of Representatives at Washington, and should have officiated with success. Dr. de Sola, minister of the Jewish congregation at Montreal—an Englishman by birth—stood, with head covered according to the custom of our people when engaged in prayer, and offered up a solemn and impressive prayer before the assembled legislators at Washington, to open the proceedings of their sitting. The prayer was one which a Jewish minister might properly offer in accordance with his own tenets, and was yet one which a Christian audience might hear with spiritual advantage and delight." The Washington and New York journals express themselves in pleasing terms on this event. The *New York World* says:—"The prayer itself is an improvement on the ordinary invocation. The Divine Lawgiver is besought, and not instructed, as to the needs of His people. Dr. de Sola tinged his invocation with the warm glow, characteristic of Hebrew eloquence." Various papers declare that his address was eloquent, beautiful, and fervently delivered, and that it left a favourable impression on its hearers in the House and its galleries. Dr. de Sola took occasion, in his address, to refer gracefully to the maintenance of kindly relations between Great Britain and the United States; and Her Majesty's Minister Plenipotentiary at Washington, Mr. Thornton, wrote from the Legation to Dr. de Sola expressing his thanks and pleasure at that allusion, of which the British Minister highly approves. He says that he is glad Dr. de Sola had a favourable opportunity of alluding to the subject of these relations, and that he availed himself of it so gracefully.

THE BRIGHTON RITUAL CASE.—Judgment was given on Wednesday last by the Judicial Committee on an application made in the case of Hebbert v. Purchas to enforce obedience to the two monitions

of the committee with reference to the vestments worn by the officiating ministers at St. James's Church, Brighton, and also as to the payment of the costs of former proceedings, amounting to 2,098l. 14s. 10d. The Lord Chancellor said their lordships were clearly of opinion that several distinct acts of contempt had been proved, and those acts would be expressed in the formal order. The order their lordships would now pronounce would be that Mr. Purchas be suspended for one year *ad officio* from the service of the order upon him. And further, as to the non-payment of the costs, their lordships would order that Mr. Purchas be pronounced to be in contempt, and a sequestration would be directed to be issued on his lay property. We learn from the *John Bull* that since the judgment referred to above was delivered, the Rev. R. Temple West has addressed a letter to Mr. Purchas counselling resistance to the utmost.

I entreat you (he says), by the common love of our Lord and Master and of his Church, not "to give place by subjection—no, not for an hour." I much regret that the motion of the Privy Council was obeyed in the St. Alban's Suspension Case. I earnestly trust the same mistake will not be made again. The ruining loss to the Church of a position of influence by the imprisonment of an incumbent will be far more than counterbalanced by an uncompromising maintenance of principle. We are as standard-bearers, to witness for Christ against Erastianism, as well as against other vices; and if we are faithful followers of Christ, we must expect to suffer with Him. I, for one, will go hand-in-hand with you in resisting to the last this invasion of a secular Court upon the spiritual functions of a priest, whatever may be the consequences.

The same paper states that at a private gathering of incumbents of the diocese of London interested in the Purchas judgment, held on Friday last, it was resolved, *nem. con.*, to express to Mr. Furse their gratitude and admiration for his conduct in declining the benefice of Holy Trinity, Brompton, and their sympathy with him under the painful circumstances in which he has been placed.

Religious and Denominational News.

The Rev. G. Allen has, greatly to the regret of his people, resigned his charge of the Congregational Church, Stockton-on-Tees, after a pastorate of nine years. He will leave in April.

Mr. Thomas Grear, of Rotherham College, has accepted the call of the church and congregation worshipping in the Independent chapel, Long Buckby, Northamptonshire.

STROUD.—The Rev. W. Wheeler, who has for nearly thirty years been the minister of Bedford-street Independent Chapel, in this town, has been seized with paralysis. He will never, probably, be able to resume his ministerial labours.

WRELEYAN.—The Wesleyan Chapel Committee's report shows that the number of new chapels sanctioned during the past year was 136; besides this there were eighty-nine enlargements, forty-one school buildings, and thirteen ministers' houses. The outlay upon these buildings amounts to a total of something like 230,000l. The amount of money actually raised and expended on account of this chapel-building work during the year was about 220,000l. The Chapel Committee has not a large yearly income, but it is able to afford considerable help to the local societies by means of loans and small grants; and it claims the right on behalf of the Connexion to investigate the circumstances attending the erection of such buildings, and to determine the amount of debt which shall be allowed to remain.

LIVERPOOL.—The congregation formerly worshipping in Claremont Chapel, Fountain-road, one of the oldest Independent places of worship in Liverpool, are now erecting a chapel capable of accommodating 850 persons, schoolroom, lecture-hall, &c., in the Westminster-road. The schoolroom has been so far completed that services were held there on Sunday week, and a tea-meeting on the following Thursday. Mr. William Duckworth, jun. (who has taken a great interest in the erection of the church), occupied the chair, and there were also present the Revs. F. Wallace (pastor), Samuel Pearson, of Great George-street Independent Chapel; John Jones, of Chadwick Mount Independent Chapel; George Lord, of Stanley Independent Chapel; Professor Inis, of the Protestant Episcopal Church, New York; and Stephen Todd, of Raffles Memorial Rooms, Liverpool, all of whom delivered suitable addresses. The reception which was given to the Rev. F. Wallace markedly indicated the high estimation in which he is held by the members of the church and congregation, and their appreciation of his arduous and untiring efforts towards raising the requisite funds for this new edifice, the total cost of which will be 5,500l., 3,500l. of which has already been received.

REGENT-SQUARE.—The annual congregational meeting of the Church, Regent-square (the late Dr. Hamilton's) has recently been held. The chair was taken by the Rev. J. O. Dykes, who referred to the two years of his pastorate in Regent-square. The congregation, he said, was more prosperous now than when he entered upon his ministry. Forty-four members had been added during the year. Mr. Dykes gave a favourable report of the Somers' Town mission station, which is in connection with Regent-square, showing that there are at present 121 members. Mr. Patrick Stewart (treasurer) read the financial report for the year, which stated that besides 290l. for church expenses, there had been received through the association for

the schemes of the Church 940l., and by special collections for the same objects 157l. Of this amount 395l. went to the China and India Missions, 211l. to the home mission, and 360l. to Somers' Town Mission. Mr. Donald Matheson, in a short address, referred to the foreign missions, and stated that things were more prosperous in China now than they had ever been, and many obstacles had been removed. Dr. Stewart, in addressing the meeting, referred to the position of the Presbyterian Church in England contrasted with what it was in 1814. Mr. Alexander (assistant to Mr. Dykes) also addressed the meeting.

FARNHAM.—On Thursday, the 8th inst., an interesting meeting was held at Farnham, in connection with the approaching erection of a new Congregational church in that town, the existing building being insufficient for the increasing congregation. Tea, given by the ladies of the congregation, was provided at six o'clock, followed by a public meeting, under the presidency of J. W. Pewtress, Esq., in the unavoidable absence of Thos. Simpson, Esq., the chairman announced. The proceedings opened with a short devotional service, after which the Rev. Herbert Arnold, pastor of the church, gave a brief sketch of the history of the undertaking. It appears that the enterprise was first fairly launched in April last, when it was unanimously resolved, at a meeting of the church and congregation, to accept the generous challenge made by Thos. Simpson, Esq., who had promised 100l. towards the scheme on the condition of immediate action. In pursuance of this decision, a prominent site has been purchased in a central part of the town, upon which it is proposed to erect a handsome edifice, capable of seating 600 persons. It is estimated the entire cost will be 4,000l. Towards this amount about 1,700l. has at present been promised, chiefly by members of the congregation and their friends. It is hoped the erection will be commenced in the ensuing spring. After the report, the chairman, in a felicitous speech, stated the results of his experience in chapel-building, and addresses were delivered by the Rev. J. Hart, of Guildford; the Rev. F. M. Holmes, of Alton; the Rev. J. Marshall, of Godalming; Mr. W. Hazell, and Mr. Wonnacott, of Farnham, architect of the proposed building. Votes of thanks, the doxology, and benediction brought the meeting to a close.

Correspondence.

THE UNITED PRESBYTERIANS AND THE SCOTCH EDUCATION ACT.

To the Editor of the *Nonconformist*.

SIR,—In the Summary of your last impression you say, "We see that Mr. Young (the Lord Advocate) has been waited on by the Committee of the United Presbyterian Synod, who have expressed their approval of the main features of his measure, including, *we presume*, the teaching of the Shorter Catechism. This is a very serious matter, for this denomination comprises most of the Scotch Presbyterians who adhere to the voluntary principle in religion." Now, if this statement were accurate, the conclusion of it would be justified, for it would be a serious matter if the United Presbyterians were to violate the voluntary principle, which they profess to adhere to. They would certainly violate it if they sought the sanction of the State for the teaching of the Shorter Catechism in the national schools.

But the statement is not accurate, and you have been grievously misinformed. The Committee of Synod kept closely to the deliverance of their supreme court at its last meeting, and hence no new ground whatever has been taken. It is well known that the principle enunciated by the synod has always been that the secular education of the young, and that *only*, belongs to the State, and that their religious education belongs to the parents and the Church. The synod never gave a deliverance in favour of the State enacting religious education, and, therefore, never in favour of the State Catechism being enacted.

The Scottish Education Bill of last year—with all its faults—did not contain any provision for the teaching of the Shorter Catechism, and the Lord Advocate has stated that his forthcoming bill will neither contain provisions for the teaching nor for the exclusion of religion from the schools.

The committee, so far from advocating the teaching of the Shorter Catechism, expressed their view that "the spirit and precepts of Christianity, the rights of conscience and the dictates of justice," alike required "the absence of any enactment regarding religious instruction or of any special privilege on account of ecclesiastical office or Church connection." Further, "that the school-rates, like the Parliamentary grants, shall not be applied in respect to any instruction on religious subjects."

How these statements can be reconciled with the statement that the committee expressed their approval of the teaching of the Shorter Catechism in the schools, it is for your informant to say.

No doubt it is intended that, either before or after the ordinary school hours, the use of the schoolroom may be given for the purpose of religious teaching; but the committee were careful to state that the smaller sects, as well as the more numerous, should get facilities in this way. In this respect, I presume they hold no other views than the English Nonconformists, as expressed at the recent conference.

The two hold common ground, with this difference, that the English Nonconformists have taken up a new position; namely, that the schoolmaster shall not be allowed to teach religious education in the schoolroom at any time of the day or evening. Any one else may do so, but not he. The committee have not advocated this extreme position—a position which will make it impossible for parents in the sparsely-populated districts of Scotland to obtain religious education in any form. The United Presbyterians consider it sufficient to provide that national grants and local rates shall alike be applied, and applied only, for secular education, leaving it open to parents to apply school-fees, or a portion thereof, to religious instruction, under the protection of a time-table conscience clause. The attitude of United Presbyterians has been throughout quite consistent. It would have been well for the cause of national education, had Nonconformists been equally consistent.

I am, Sir, yours truly,

J. M.

Greenock, Feb. 2, 1872.

[NOTE.—Notwithstanding the protest of our correspondent, we deeply regret that we cannot retract our statement regarding the very unsatisfactory position taken by the committee of the United Presbyterian Synod in their interview with the Lord Advocate. "J. M." states that the committee required "the absence of any enactment regarding religious instruction." What, we ask him and the volunteers of Scotland, will be the effect of the Lord Advocate's bill, which contains no provision for the teaching nor for the exclusion of religion from the schools? Under this bill the majority of the school board can direct the teaching of any religion it chooses; and the *Shorter Catechism* can be taught in national schools. It is perfectly certain that the majority of many school boards will use the power the Act proposes to give them, and teach the *Shorter Catechism*.

Any committee, therefore, which is satisfied with a measure containing no mention of religion, must be "presumed" to be satisfied with the teaching of the *Shorter Catechism*—provision for which is absolutely made by the powers given to the school board.

Silence about religion in the Lord Advocate's bill means emphatically permission to school boards to teach any religion they choose, and those who do not object to the silence must be fairly presumed to be contented with the result.

But "J. M." further states that the committee required "that the school rates, like the Parliamentary grants, shall not be applied in respect to any instruction in religious subjects." Our reply may be given in the words of Dr. Peddie, who, in the United Presbytery of Edinburgh, thus criticised the action of the committee:—

He did not think that the declaration "that the State funds were to be understood as employed for secular purposes only," would at all meet the exigencies of the case. What was a declaration worth, if the teachers actually were to receive their whole support from the State funds? He regretted some statements that were made by some members of the United Presbyterian deputation to the Lord Advocate. He regretted that it was said that they, as a Church, would be satisfied with the declaration, and that a declaration of the kind he referred to would be enough.—*Scotsman*, Feb. 8, 1872.

If our friends of the United Presbyterian Church are satisfied with a *silent* permission to teach the *Shorter Catechism*—(the silent way in which the permission is given reconciling them to the permission itself!) and with the "declaration" that money will not be given to religious teaching—(such "declaration" however, merely covering from sight the fact that money is actually given)—it may be said of "Voluntarism" as was once said of virtue, it is but a name.

We do not believe, however, that the United Presbyterians will be so unmindful of the great principles committed to their charge, and we have every confidence that they will clearly and emphatically assert the necessity of united secular and separate religious instruction, as alone consistent with religious liberty. A device so patent as that of the Lord Advocate's bill, which secures sectarian teaching at the public expense by leaving it to the will of school boards, cannot possibly disarm the opposition of such staunch friends of religious liberty as the members of the United Presbyterian Church of Scotland.—*Ed. Noncon.*]

DEAN STANLEY OVER THE BORDER.

To the Editor of the *Nonconformist*.

SIR,—You will doubtless have smiled with a sort of benignant pity at Dean Stanley's recent raid over the border. He seems to have beaten the "drum ecclesiastic" very loud indeed. Even Mr. Matthew Arnold's vivid imagination does not paint the Dissenters in more ugly colours than those used by the broad and cultured dean. With the narrowness of very wide men, he can conceive of no breadth which is not measured by his own tape, and is impatient of all whose faith is less elastic than his own. He is angry because Dissenters won't be comprehended. His idea of a national Church would be rather good—in a picture. It is a sort of happy family, consisting, amongst other animals, of the Church hind, the Papist panther, and the Independent bear; the bear no longer growling, but tenderly stroking the gentle hind; the panther with its cruel silkiness

transformed into an affectionate softness; the hind, of course, in all its milk-white innocence and native modesty. It was doubtless of this ecclesiastical millennium that Watts sang with prophetic voice, "Birds in their little nests agree"; though it is rather unfortunate for the prophecy that birds do not agree much better than other bipeds, and I rather fear that even Dean Stanley's happy family would "Fall out, and chide and fight."

It is difficult to decide whether this offspring of the dean's fervid brain—not that he is the sole parent of the ideal monstrosity—is more ludicrous or melancholy; ludicrous, because it would be a grotesque conjunction of diverse and ill-fitting elements bound together by nothing but a name and—a bond of gold; melancholy, because it would be the ruin of all that is distinctive and intense in creed and church. Such an ecclesiastical institution, being inclusive of all creeds, would be virtually creedless. One of its ministers would declare, "I am of Paul"; another, "and I of Spurgeon"; another, "and I of Mr. Mackonochie"; and another, "and I of Professor Huxley." It would be appropriately divided into sections, after the model of the British Association, such as these:—

Section A. Dogmatism.—President: Cardinal Manning. Vice-Presidents: T. H. Huxley, F.R.S., and C. H. Spurgeon.

Section B.—Anythingism. President, B. Disraeli. Vice-Presidents, Dean Stanley and the Editor of the *Times*.

Section C.—Comparative Theology. President, Mr. Bradlaugh. Vice-Presidents, Cardinal Cullen and the Earl of Shaftesbury.

Then would be realised the vision of the secularist wolf dwelling with the Episcopalian lamb, and the *quondam* Dissenting lion eating the straw of State pay like the State-Church ox. Dissent, Philistinism, harsh and rugged distinctiveness would all be consigned to limbo, and the land would flow with the milk and honey of ever-gushing amiability, and bask in the mild rays of an unsettling latitudinarianism.

Dr. Stanley has brooded so long over his ideal Church that he would fain hope that something will soon be hatched. But as the hen clucks the most when her eggs are added, so, if the comparison may be pardoned, the dean's eloquent lucubrations have reached their climax when his hope of realisation is lowest. If he had been born two hundred years earlier he might have seen the desire of his heart. Comprehension would have been received with humble gratitude where now it is contemptuously rejected. The practical evils of State-Churchism were then so great—amounting to fines and imprisonment, and in Scotland to torture and death—as well-nigh to overshadow its theoretical injustice. If Laud had been Stanley, the State-Church question would have assumed another aspect. We have, however, to look at things as they are. We know that there is a large and increasing party who believe that a State-Church is *per se* a mistake and an evil. If as a spiritual institution it were theoretically perfect, their objection would be still the same. How are such as these to be comprehended? But even if their scruples could be overcome, is a Church which is already splitting up through internal forces likely to be rendered more cohesive by the addition of batches of Baptists, Independents, Unitarians, infidels, and other explosive bodies? It is a mistaken kindness to bestow another plate of tarts and a pork-pie upon a schoolboy whose gluttony has already made him uncomfortable.

The whole question is very much confused by the mistiness surrounding the definition of the word "church." If by a church is meant a body of faithful men united for spiritual purposes, it is obvious that such a church cannot comprehend men of all degrees of belief and unbelief, virtue and vice. If the term be extended to embrace the entire nation, we are reduced to this dilemma—the church must or must not have a creed. If it has a creed, whose shall it be? Mr. Spurgeon's? or Mr. Mackonochie's? or Bishop Temple's? Make it broader, if you will; let it simply include an acknowledgment of a Supreme Being. But even this would not include the Comtists and Mr. Bradlaugh. Let it purge out dogma altogether, let it confine itself to the mere teaching of morality; but this would not get over the difficulty—for a creed that did not even acknowledge a God would be as repulsive to one section as extreme orthodoxy would be to another. But suppose this ideal church has no creed, that its ministers may teach anything they please, that any eccentric sect may be included in it and receive its emoluments, then the confusion and injustice are greater than ever. Then we behold the edifying spectacle of the public money (or the property of our "pious ancestors," on the "Church Union" theory) being paid to Mr. Binney for preaching orthodoxy, to Mr. Martineau for preaching heterodoxy, to Professor Huxley for preaching physico-theology, and to Mrs. Law for preaching Secularism; and while one half of the nation is indignant at the endowment of superstition, the other half is equally wrathful at the endowment of damnable heresy. But the dean would probably contend that the nation is substantially Christian, that Jews and heretics are a small minority, that some common ground of belief might be agreed upon by the bulk of the nation, that it is captious quibbling to push principles to their extreme conclusions, and that a minor injustice to the few should be permitted for the sake of securing a great good to the many. Now,

granting that the proposed end is a great good—which I do not believe—still the right of any institution to exist which is based in the rottenness of the smallest injustice is utterly inadmissible. "Caesar's wife" should not only be spotless, she should be "above suspicion"; and an institution claiming to be spiritual, which is open to the charge of unequal dealing, can never effect great things.

But, Sir, I contend that a Church professing to comprehend the whole nation would not only be unjust to the minority who could not be comprehended, it would, in addition, fail to attain the highest ends of a Church. The connection between the secular and the spiritual would enfeeble the Church, and would not sanctify the State. It is unnecessary to argue the former—for all history proves that State Churches have been the least efficacious in bringing about moral revolutions, or in setting an example of self-sacrifice and high-toned virtue; and if the former be proved, the latter follows—for an emasculated Church can react but feebly upon the nation. A Church which is the servant of the State is feeble. A Church, such as the Romish, which is above the State, is domineering. A Church which is independent of the State, which is tempted neither to fawning sycophancy nor to dogmatic self-assertion, is most likely to maintain its own integrity, and to accomplish a great work.

Dean Stanley's ideal Church, if it were both desirable and just, is simply impossible. It needs a more mighty Orpheus than the graceful and cultured Dean of Westminster to make "the bear, an Independent beast"—I quote Dryden's well-known satire—dance to the music of his charmings, though he charm never so wisely. If he had the tongue of men and of angels, he would still be sounding brass and a tinkling cymbal, so far as Free-Churchmen are concerned. The forces of the times are all moving against the dean. State Churches have been weighed in the balance, and found wanting. The greatest spiritual revolutions of the world have been brought about not only apart from State Churches, but in direct antagonism to them. Jesus of Nazareth, Socrates, Martin Luther, George Whitefield, and John Wesley met their bitterest foes in the officers of State religions, and suffered at the hands of priests—or the tools of priests—excommunication, persecution, or death. For my own part, I cordially echo the appeal of one of the supporters of the Tory candidate at the late West Riding election, when he vociferated, with pious zeal, "Let the Church have justice and fair play!" Your own "Amen" to that challenge will, I am sure, be as hearty as that of

Your obedient servant,

AGNOSTUS PRINCEPS.

WHAT SOME DISSENTERS TEACH.

To the Editor of the *Nonconformist*.

SIR,—Your correspondent, "A Protestant Dissenter," has called our attention to most revolting details contained in books issued under the authority of the Roman Catholic Church for the instruction of children.

Permit me by way of contrast to exhibit the teaching of Protestant Dissent by an extract from a popular little work sold by the Religious Tract Society—a work which, to my own knowledge, has gone through many editions for the last forty years. I allude to "Persuasive to Early Piety," by J. C. Pike. In chapter xv., on the "Terrors and Fearful Consequences of Death and Judgment," at page 165, these are thus described:—

There all the soul, and, after the resurrection, all the immortal body, must endure indescribable misery, and no easy part be within or without. How dreadful is the state of those who, dying in their sins, are dragged down by devils to infinite despair! How would they shrink back from the mouth of the infernal dungeon! But they cannot, for the wrath of an incensed God drives them in. Alas! how infernal the society!—how doleful the abode! Oh the dread torments of eternal fire! Oh the horrid company of hellish fiends! "Where can they turn their affrighted eyes? Alas! it is everywhere the same sad spectacle; blackness and darkness and misery for ever! Oh, could they die again! but die they cannot. Roll on, ye everlasting ages! but why roll on? Ye will never be nearer to an end.

"Tempests of angry fire shall roll
To blast the rebel worm,
And beat upon his naked soul
In one eternal storm."

Further, at page 169, the author concludes:—

O, my young friend! could you look into that flaming prison and see the immortal spirits that might have reached heaven now walking in the lake of fire, you would behold what you, even you, must be ere long, unless you seek that grace which leads to glory.

Though not so dramatic as your correspondent's reference to the "red hot floor," the "boiling kettle," and the "hot coffin," it is eschatology of the same order.

My object in giving the above extracts, which could be amply supplemented from hymns by Dr. Watts and others, is to show that it would be equally dangerous for children to fall into the hands of ministers of "other denominations," and that your correspondent's argument against denominational teaching, as applied to Roman Catholics, is, to say the least, somewhat weak. Moreover, it is not the line of argument usually chosen by the *Nonconformist* newspaper.

I regret the appearance of that letter in your columns. Let good Christian people hold their own views about the doctrines of future punishment. I do not believe in them, as here stated, but I do believe that a little whole-

some terror may have a beneficial effect upon some characters, both young and old.

I am, Sir, yours truly,

RUSTICUS.

[We quite agree with "Rusticus" that Christians should be permitted to hold and advocate their own theological views, but when we—that is, all tax-payers—are called upon to pay for their promulgation, a little curiosity as to the nature of such opinions is surely somewhat pardonable. What we want to do is to prevent "Rusticus" being obliged by law to help the circulation of Pike's "Persuasive," and a "Protestant Dissenter" from having to give currency to the amiable tenets of Father Furness. Hence we advocate a national system of secular education, which leaves dogmatic religion to be taught quite distinct from the elements of knowledge.—Ed. *Noncon.*]

ELECTORAL POLICY OF NONCONFORMISTS.

To the Editor of the *Nonconformist*.

SIR,—This question is so important, that upon its right understanding depends almost entirely the ultimate success or failure of the Great Conference at Manchester. I therefore hope that you will permit me to challenge the views of your correspondent, "G. E.," published in your last impression.

Your correspondent seems to think that the "education test," to be applied to candidates for Parliamentary honours, will be useless in counties and boroughs where Liberalism is not strong—so I understand his meaning—and that it will be useful only in those constituencies where the Nonconformist programme is likely to be accepted by Liberal candidates.

I earnestly hope that no such impression will gain currency amongst the Dissenters of this country. I have utterly misconceived the bearing of the resolutions which were so unanimously and enthusiastically passed at Manchester, if they simply mean that we are to assert our principles in those boroughs and places where they are not likely to be called in question. No great conference was needed to convince us of this.

I am anxious that there should be a plain understanding upon this matter, because I have already had some slight experience on this subject. About fifteen months ago one of the seats for Shrewsbury became vacant by the death of our Liberal member. There were two candidates—Mr. Straight, a Conservative, and Mr. C. C. Cotes, a local Liberal, of honourable family and reputation. I found that Nonconformist electors were promising their votes upon a mere general profession of liberal faith; they did not even ask for the candidate's views on the great education question. This was perhaps excusable enough at a period when that question had not attracted so much attention as it has now done. Such, however, was the case. I ventured to call some of the leading Nonconformists together and point out to them the gravity of the situation. It was resolved to send a deputation to Mr. Cotes. He courteously but firmly declined to give any pledge, and said that we "must give the Education Act a trial." My friends refused to see with me that this was a case for prompt and energetic action, and brought forward the old argument that "half a loaf is better than none"—that a weak-kneed Liberal is better than a Tory.

In this emergency I begged Mr. Dale to come over from Birmingham to address the electors. He kindly did so. So nearly was I alone in my sentiments then, that I was obliged to take the chair myself. We had a stormy meeting, and though the force of Mr. Dale's arguments could not be disputed, their practical bearing was evaded. They would do very well for Birmingham, but not for Shrewsbury.

To make a long story short, a third candidate was put up; but was withdrawn either on the nomination day or the day before, upon some kind of undertaking being given by Mr. Cotes, which he refused to call a pledge, but which in my opinion very nearly amounted to one. The Conservative, however, gained the seat.

I do not hesitate to express my firm belief that if only a few of the leading Nonconformists of the town had firmly planted their feet on the ground, and insisted upon a pledge as to the Elementary Education Act, a pledge would have been given, and in all probability the seat would not have been lost.

This case is so like the case suggested by "G. E." that I venture to ask you to give it publicity. I know the South of England well. I know Shropshire well. The South of England cannot present a more crucial test for the application of the Manchester resolutions than Shropshire. I should not hesitate to apply the principle of those resolutions in all their fulness to this town and county, and shall urge all my friends to do so. It is for such places that they are more expressly designed than for Birmingham and other large boroughs, where Nonconformist principles are pretty sure to have full recognition.

"G. E." writes as though the possibility of a Tory getting in through the assertion of Nonconformist principles had been overlooked by the framers of the resolution. I presume that it was the case which most distinctly and immediately presented itself to their minds. If the assertion of our principles in this legitimate manner will get in Tories, it must get them in; and though it is impossible for any man to dislike Toryism more than I do, I declare my steadfast conviction that the more Tories get in through our resolute attitude the more quickly will our grievances be redressed. I

am sadly afraid [that a large number of Liberal losses must be sustained, and probably the expulsion of the Liberal party from power submitted to, ere we secure the triumphant acknowledgment of Nonconformist rights. At any rate, Dissenters ought to look this possibility in the face, and prepare themselves for the worst.

I remain, yours faithfully,

CHARLES CROFT.

Shrewsbury, Feb. 12, 1872.

EDUCATION ACTS AND CONSCIENCES.

To the Editor of the Nonconformist.

SIR,—Mr. Venables assuredly thinks to frighten us, but as evidently he does not know the make of Nonconformists. He threatens us, should the Education Act be moulded according to our wishes, to exercise a "conscientious objection" to the operations of the Act, and to refuse to pay rates levied in accordance with it. True, generally speaking, led by Blackstone, he has held that there is a conscientious obligation to obey the law, but he will no longer hold the opinion should this Education Act be altered as we desire. Some, too, may think that the conscientious objection, if applicable at all, should arise at once, but he claims a right to decide for himself exactly when the conscientious objection shall come into play, and he determines that it shall come into play then.

What has the Nonconformist to say to such a determination? Simply this. Let Mr. Venables by all means exercise his conscientious objection, if it exists, and refuse to pay any rates which, in his view, may be iniquitous. Let him, if he can, persuade the thousands of his fellow-Churchmen who agree with him to be equally brave. Nay, more, let them at their peril meet any national demand which seems to them to be unrighteous. If only one or two are found to have the conscience which makes thus brave, in all probability, like our Nonconformist fathers when they were a plain minority in the nation, they will have long suffering. But let them not shrink from the cross. Let them patiently bear it, looking for the crown. If, on the other hand, the thousands should multiply into millions, then it cannot be doubted that the Education Act, already amended according to our supposition, would have to be amended again. No Government has a right to enact laws which shall press upon the consciences of millions of its subjects.

Where—still only according to the supposition—shall we last of all find ourselves? Simply discovering that no Education Act will be possible. If it be a necessity that such an Act must offend either the consciences of millions of Conformists or the consciences of millions of Nonconformists, only one end to the strife could be—all Education Acts must be revoked. We shall simply find ourselves at the conclusion to which Nonconformists of the last generation, and of the present older generation, so heartily (whether rightly or wrongly) came—that national education is naturally lifted altogether out of the province of the action of political Governments, and can only be supplied through voluntary desire and zeal and effort. This is the worst that could happen; a conclusion, still in harmony with the views, probably, of a few stray Nonconformists, and a conclusion which, to the great majority of us, would, I imagine, appear preferable to the system, if it is to be perpetuated and intensified, from which we are now seeking deliverance. Mr. Venables does not know Nonconformists when he seeks to frighten them.

But, for another reason, I confess I am not at all frightened. "I believe, we must leave the killing out, when all is done." Threatening is not the true ring of conscience. Conscience seldom speaks before the time. Let the Act be amended, and then let us see. At all events our friends will give it "a fair trial." And of one thing I am quite sure, that, if in the end conscience indeed objects, we shall hear its own clear ringing voice, unmistakable, and not be left in uncertainty whether it be the voice of conscience that speaks, or the voice of vexation and revenge.

I am, Sir, yours truly,

T. GASQUOINE.

[Oswestry, Feb. 10, 1872.

SCHOOL FOR MINISTERS' DAUGHTERS.

To the Editor of the Nonconformist.

SIR,—Allow me through your columns to communicate to the friends of the above movement that at a meeting of town and country managers, held in South-street, this day, a resolution was unanimously adopted to complete the entire structure. From all parts of the kingdom we received urgent appeals to do this at once, and to rely upon the liberality of the churches.

We have complied with this request; and although a desire to create a high sentiment in the school may forbid our beginning with a large number, there is hope now for the 111 applications already before us, and provision will be made for 150 pupils.

By God's good hand upon us a great necessity will thus be met, and the immense injustice this nation has done to girls be so far remedied. Happily the country is beginning to feel that to endow 834 schools for sons, and only 14 for daughters; and to provide so liberally for the former, and regard so little the moral influence of the latter, has been fatal to its own progress.

From London, Halifax, Manchester, and Birmingham,

we have received promises of near 2,000*l.* on the condition that we complete the building. The managers dare not forfeit this amount, and for the further needed sum of 6,000*l.*, they cast themselves upon God and the Churches, so that the school may be finished and furnished completely.

Our thankfulness is awakened by the fact that many ladies of influence belonging to our own and other denominations, who have studied the whole question of the middle-class education of women, are giving us the benefit of their warm sympathy and counsel. I ask your readers, Sir, to lift up the prayer to the Saviour that He would guide to the selection of a wise and competent head mistress.

May I be permitted to add, unofficially, that gentlemen in London are rendering to the interests of the school a persistent attention, a vigour of thought, and practical direction, which leave nothing to be desired. The country will, I trust, give them credit for the utmost sincerity of purpose when they affirm that they act not for a locality, but for all the counties.

I am, Sir, yours truly,

WM. GUEST.

London, Feb. 6, 1872.

Imperial Parliament.

HOUSE OF LORDS.

On Thursday the papers relative to the appointment of Sir R. P. Collier were ordered to be laid on the table.

A select committee, on the motion of Lord GRANVILLE, was appointed to make arrangements for their lordships' attendance at the Thanksgiving Ceremony at St. Paul's.

On Friday the House sat only for twenty minutes.

Lord BESSBOROUGH brought up Her Majesty's gracious answer to the Address.

Lord DUFFERIN, in answer to Lord Longford, said it was not intended to appoint a commissioner of Church temporalities in Ireland to fill the vacancy caused by the death of Mr. G. A. Hamilton.

On Monday Mr. BRAND, the Speaker-Elect, presented himself at the Bar, and received from the Lords Commissioners the assurance of Her Majesty's approbation of the choice of the House of Commons. The LORD CHANCELLOR, who was their spokesman, said:—

Mr. Brand, we have it in command from Her Majesty to declare Her Majesty's entire confidence in your talents, diligence, and efficiency to fulfil the important duties of Speaker of the House of Commons, to which you have been chosen by that House; and in obedience to the commission, which has now been read, and in virtue of the authority therein contained, we do declare Her Majesty's royal allowance and confirmation of you, Sir, as Speaker of the House of Commons.

The SPEAKER: I submit myself with all humility to Her Majesty's royal will and pleasure; and if, in the discharge of my duties and in the maintenance of the rights and privileges of the Commons House of Parliament, I should inadvertently fall into error, I entreat that blame may be imputed to me alone and not to Her Majesty's faithful Commons.

The sitting was then suspended for half an hour.

The Duke of ARGYLL, in announcing the melancholy news of the assassination of the Viceroy of India, paid a high tribute to the energy, ability, industry, and self-sacrificing spirit of Lord Mayo, which was echoed by the Duke of Richmond.

Lord LIFFORD, in moving for returns, complained of the operation of the Irish Land Act, especially in regard to the conflicting decisions by the assistant barristers and the disproportionate compensation often awarded. Lord DUFFERIN declined to go into the cases cited, pointing out that the variations in the custom of tenant right rendered apparently conflicting decisions unavoidable. The evil, however, was one which would cure itself.

BURIAL GROUNDS BILL.

Earl BEAUCHAMP, in moving the second reading of this bill, said that it had been carefully considered by a select committee. Last session it was sent down to the Commons; but, owing to the late period of the session at which it was set down for second reading there, it did not pass. Among the changes it would effect was that of giving to Dissenters equal facilities for the acquirement of land for burial-grounds to those now possessed by the members of the Established Church. It also provided for the burial of persons in graves belonging to their ancestors, without the performance of the Church of England burial service where the persons themselves had left a written request that such service should not be performed, or where their representatives desired to dispense with it. He had received communications from many clergymen with whom he was unacquainted expressing approval of the bill, and in some cases even suggesting that facilities might be given for enabling vestries to levy a rate to defray the expenses of purchasing land. With this proposal he had felt himself unable to concur; but, in any case, it was one which if made ought to be brought forward in another place. The noble earl concluded by moving that the bill be read a second time.

The Bishop of LONDON seconded the motion. The bill, he believed, would remove almost the only

real grievance relating to burial under which the Nonconformists suffered in the present state of the law. At the same time he had reason to think that the grievance, though existing, was not felt at all as widely as was sometimes represented. For last year he had taken some pains to ascertain from the various chaplains of the metropolitan cemeteries what services were used in the unconsecrated portions of these burial-grounds, and he was very much astonished to find that the service generally used was that of the Church of England either in whole or in part—that was to say, it was the Church of England service, in the main, with some omissions. No doubt, however, difficulties were felt, and it was right they should be removed. The other portions of the bill, by which some facilities for obtaining burial-grounds were given to Nonconformists as to Churchmen, did only common justice. He, therefore, hoped their lordships would give a second reading to the bill.

The Bishop of WINCHESTER welcomed the re-appearance of the bill very heartily, and hoped it would prove more successful elsewhere than had been the case last year.

The bill was then read a second time.

HOUSE OF COMMONS.

On Wednesday, the SPEAKER formally announced his intention of retiring from the chair on the ground of ill-health.

THE TREATY OF WASHINGTON.

The motion that the report on the Address be adopted gave occasion for the revival of the debate of the previous day, more especially with reference to the Treaty of Washington.

Mr. BERNAL OSBORNE, in the character of an independent member, after stating his disapproval of all mention of Irish education in the Royal Message, and his regret that this country had not intervened to moderate the demands of Germany on France, severely criticised the Washington Treaty. He characterised it as a loose, bungling, and infamous document, and said that five astute lawyers constituted the American High Commission, while ours, instead of being composed of experienced diplomatists, was formed of a band of gentlemen amateurs. The result was these five astute American Commissioners ran round our Commissions, who, with an ingenuity almost unparalleled in the traditions of the Foreign Office, contrived to create an *ex post facto* law to enable Great Britain to tax herself to pay claims which Her Majesty's Government declare at the same time are neither just nor deserved, and a treaty which left us at the mercy of foreign jurists, some of whom could speak neither English nor French, and which our Government would be very glad to get rid of. He was informed that the American Commissioners were willing at one time to accept a lump sum of 6,000,000*l.* in satisfaction of all demands.

Mr. BENTINCK, Mr. HORSMAN, and Mr. OTWAY followed in the same critical spirit.

Mr. GLADSTONE said, in answer to Mr. Bernal Osborne, that the Queen's Speech was not intended to mention every important measure of the session, but only those measures which the Government believed it would have time to carry. But he promised that if the Government found a large share of the session at their disposal they would consider the expediency of introducing an Irish Education Bill. As to the German demands on France, we had offered our good offices at the period when they were made, and done all that we could do. Notice of the termination of the French Commercial Treaty had not been received from the French Government. Admitting the inconvenience of secret diplomacy, he thought the evils of the "open system" as practised in France before the late war and in America, were not to be overcome. The Government, however, was quite justified in believing that Parliament approved of the principle of arbitration. Approaching the subject of the Treaty of Washington, evidently with much bitterness of spirit at the treatment he had experienced from the United States Government, Mr. Gladstone begged the House to remember that the arguments of the British Government had not yet been heard. In answer to Mr. Bentinck, he said the treaty did not exclude the British claimants from requiring interest on their claims, nor the commission from awarding it, and assured him that the American Government was fully aware of the extent to which the House of Commons had discretion in the matter. He contradicted Mr. Bernal Osborne's statement that the American Commissioners informed our commissioners that the indirect claims would be brought forward. On the contrary, they distinctly stated that they would not be advanced, in the hopes of an "amicable settlement." And this "amicable settlement," Mr. Gladstone said, meant this treaty. As to the possible settlement by the payment of a lump sum of six millions, he declared that we should have been disgraced if, after protesting for ten years that we were not responsible, we had thus practically confessed the plea to be false. With respect to the Cotton Loan claims, the only instruction our agent at Washington had received was to reject the claims which did not come within the period named in the treaty; and the Cabinet had decided that these claims could not be pressed. In regard to Mr. Otway's remonstrance, Mr. Gladstone affirmed, that in declaring the American documents to be unequivocal and clear, he did not mean to deny the title of the United States to contend in opposition to that contention. If they chose to say it is clear and unambiguous, but clear and unambiguous

against us, he would appeal to logic, to grammar, to common-sense to establish what we contend to be the unambiguous construction of the treaty with the protocols. It was not the ambiguity alone, but the ambiguity combined with the magnitude of the case which had induced the Government to think it would be the most straightforward to decline to arbitrate on the indirect claims.

The discussion was prolonged by Mr. HERMON, Mr. G. BENTINCK, Sir J. ELPHINSTONE, and Mr. EASTWICK.

Mr. BRUCE informed Sir W. LAWSON that the Licensing Bill would be as stringent as that of last year, and he hoped it would avoid some of the rocks on which that split. Mr. LOCKE advised the Home Secretary to leave the question alone, and to trust to the operation of the present law.

The report of the address was then agreed to.

Leave was then given for the introduction of the Permissive Bill and the Marriage with a Deceased Wife's Sister Bill, Dublin University Tests Bill (Mr. Fawcett), Mr. O. Morgan's Bill on the burial question, and to facilitate the acquisition of Land for Sites for Places of Worship and Schools, and Mr. Jacob Bright's Bill to remove the Electoral Disabilities of Women.

The House adjourned at half-past four o'clock.

On Thursday Mr. KNATCHBULL-HUGESSEN gave notice that on an early day he should ask leave to bring in a bill for the prevention of outrages upon the natives of the islands in the Pacific Ocean. (Cheers.)

Mr. CROSS gave notice of the terms of his motion of censure on the appointment of Sir Robert Collier, which it describes as at variance with the spirit and intention of the statute, and of evil example in the exercise of judicial patronage. Mr. GLADSTONE objected to the motion being taken on going into Committee of Supply, because in that case no amendment could be moved, and, upon Mr. DISRAELI's suggestion, it was finally settled that it should be taken on Monday next.

Mr. WHITE called attention to a question placed on the paper by Mr. MILBANK inquiring of Sir Charles Dilke whether and when he meant to justify and explain his Newcastle speech, and the SPEAKER decided that the question did not come within the rules.

In reply to Mr. W. H. Smith, Mr. GLADSTONE said that arrangements were being made at St. Paul's for the Thanksgiving Day which would accommodate between 11,000 and 12,000 people.

THE SPEAKER'S RETIREMENT.

Mr. GLADSTONE then moved a vote of thanks to the Speaker, and mentioned that he had declined to receive a pension. He assured him that he would carry into his retirement the respect and attachment of the House. Mr. DISRAELI seconded the resolution, speaking in terms of grateful acknowledgment of the inestimable assistance which he himself had received from the Speaker when he was leader of the House.

The SPEAKER briefly acknowledged the compliment paid to him, and the resolution was agreed to. An address to the Crown was also voted, praying Her Majesty to confer some signal mark of her favour on the Speaker.

DESPATCH OF PUBLIC BUSINESS.

Mr. GLADSTONE moved for the appointment of a select committee to consider the best means of promoting the despatch of public business. Mr. DISRAELI doubted whether it was expedient to have another committee on public business. Mr. M'CULLAGH TORRENS (who did not press an amendment of which he had given notice) drew attention to the immense waste of time and labour in committees both on public and private bills, and agreed with Mr. Disraeli that the Government ought to deal with the matter themselves. Mr. DODSON opposed the reference of the question of private business to another committee, and said that he hoped shortly to offer some suggestions on the subject which would save the labours of members by means of local inquiries. Mr. GLADSTONE consented that the resolutions of the committee of last session should be laid before the House and discussed. Mr. LOWE therefore gave notice that he would bring them on. Ultimately Mr. GLADSTONE withdrew his motion.

Mr. GLADSTONE then obtained leave to bring in a bill to provide for the retirement of deans and canons.

THE BALLOT BILL.

Mr. FORSTER moved the reintroduction of the Ballot Bill, which, he stated, was substantially the same as the measure of last session, except that it was divided into two parts. In this bill would be contained only the provisions relating to the procedure at elections. The Ballot Bill, therefore, would relate to the abolition of public nominations, vote by ballot, and the increase of polling-places. Municipal nominations would not be touched, and the polling-places clauses would not extend to Scotland.

After some remarks from Mr. Newdegate, Mr. Gregory, and Mr. Brady, leave was given to bring in the bill.

CORRUPTION AT ELECTIONS.

The ATTORNEY-GENERAL then introduced the complementary bill, which contains the corrupt practices clauses of the Ballot Bill of last year, and renews Mr. Disraeli's Act in a permanent form. Under it personation is to be made a misdemeanour, and the returning officer is to prosecute any person guilty of it. The voter personated is to be allowed to record his vote, and if the personation be traced

to a candidate or his agent, the vote is to be struck out. Any payment not returned by the candidate is to be deemed corrupt, and the use of public-houses for election purposes is forbidden. The two bills were then read a first time.

The second reading of both bills is fixed for tomorrow (Thursday).

Mr. DALRYMPLE obtained the appointment of a select committee to consider the best plan for the management of habitual drunkards; and Mr. WALPOLE introduced a Public Prosecutors Bill modelled on the measure brought in by Mr. Russell Gurney last session.

The House adjourned at ten minutes past eight o'clock.

ELECTION OF A NEW SPEAKER.

On Friday, the House proceeded to the election of a new Speaker, in the place of Mr. Denison. The hour for assembling was four o'clock, and a few minutes before that hour the Serjeant-at-Arms (Lord Charles Russell) placed the mace (usually carried before the Speaker) under the table, as if the House was in committee. Mr. Brand and several of his friends (including Mr. Bouverie, whose name has been associated with the office), stood for some time conversing in a group on the floor of the House, but on the arrival of Mr. Disraeli and Mr. Gladstone every one repaired to his place. Mr. Brand taking the first seat below the gangway, usually occupied by Mr. Horsman. The Premier then announced that the Queen had given her assent to the election of a Speaker. Sir R. PALMER subsequently proposed, and Mr. LOCKE KING seconded, the nomination of Mr. Brand, eulogising his qualifications in very high terms. At the conclusion the mover and seconder descended the gangway to conduct Mr. Brand to the chair. The latter right hon. gentleman, however, knew better, and waiving them off, returned thanks in modest language and in a tone of quiet dignity. He was then conducted by his mover and seconder to the chair, where, having given a pledge to discharge his functions with fairness and impartiality, he took formal possession of his seat, and found himself the first commoner in England. The Premier congratulated him upon having obtained the universal suffrages of the House. No member of the Opposition addressed the Chamber, and the sitting lasted forty minutes only.

On Monday, on the return of the Speaker-elect from the Upper House, Mr. GLADSTONE announced the assassination of the Earl of Mayo, and said that as Viceroy of India, he had displayed the utmost zeal, intelligence, and devotion, and his whole policy had won for him the uniform confidence of the public. Mr. DISRAELI also said a few words, and Colonel SYKES begged the House not to attribute the crime to any political cause, as it was clearly the act of an individual Mohamedan fanatic.

Sir ROUNDELL PALMER gave notice that, as an amendment to Mr. Cross's vote of censure on the promotion of Sir R. Collier, he will move "that this House finds no just cause of censure" in it.

Mr. Lowe postponed till the next night his resolutions on public business.

THE ROYAL PARKS.

On the second reading of the Parks and Gardens Bill being moved, it was opposed by Mr. VERNON HARCOURT, who objected strongly to the right of summary arrest given to the park-keepers and to rangers' power of making arbitrary regulations. The aim of the bill apparently was to make the parks a preserve for "carriage company," and it would put an end to the right of public meeting. Mr. BERESFORD HOPE thought this description highly exaggerated. After a good deal of discussion, Mr. AYRTON said the object of the bill was to protect the well-disposed against the violence of the roughs. The bill only extended to the royal parks in a limited degree the principle which had been applied to all other parks established by Parliament. He denied that the bill would put an end to the right of public meeting in the parks, it would subject it to regulations, and no regulations made by the ranger would be valid until they received the assent of the First Commissioner. On a division, the second reading was carried by 183 to 36.

REGULATION OF MINES.

Mr. BRUCE next brought in his Mines Regulation Bill, explaining in detail how it differed from last year's bill.

Mr. Elliot, Mr. Liddell, Lord Elcho, and Dr. Playfair made some observations in general approval of the leading features of the bill; but Mr. PLIMSOLL regretted that the staff of inspectors had not been largely increased. The bill was read a first time, as was also a second bill for the regulation of Metalliferous Mines.

SCOTCH EDUCATION BILL.

The LORD ADVOCATE brought in the Scotch Education Bill, which, after a brief sketch of the present public schools and the causes of their failure to keep pace with the growth of the population, he said would aim at establishing a national as distinguished from a denominational system. That the shortcomings of the present system had not been sooner remedied he attributed to the fights over a religious difficulty and a political principle, and, in the absence of a spirit of compromise, he predicted a revival of acrimonious discussions on religious education which would further delay legislation. The

bill proposed to establish a school board in every parish and every borough, to be elected by all who would have to pay the rates. The education rate would be increased, all the owners and occupiers of real property being required to contribute on the true value of their property. The existing public schools would be placed under their management at once, and they would be required to provide whatever additional means of education were needed, but there was to be no difference in the character of the new and the existing schools. The school boards would have all the necessary powers for managing the schools, consequently there would be no Central Board of Education in Edinburgh; but the Imperial Education Grant would be administered by a special Scotch Committee of the Privy Council. The religious difficulty the Lord Advocate proposed to deal with by saying nothing about it. The people would settle it for themselves, as they always had; for to prohibit religious teaching would be to do violence to the feelings of the whole country. Finally, he stated that on a point much agitated in Scotland it was not attempted to fix any minimum for the schoolmaster's salary, it would be left for the employers and employed to arrange the remuneration between themselves, and there would be compulsory provisions as stringent as public opinion would permit.

Mr. GORDON passed the Government plan in elaborate review, contending that religious instruction had always been a part of the Scotch system, and complaining of the inroad made on it by the bill. The solution of the religious difficulty, which in Scotland was entirely theoretical, ought to be undertaken by Parliament, and not to be relegated to the school boards. He deprecated also the changes in the parish schools, and doubted whether the Scotch people would consent to have their education managed by a board in London.

Mr. M'LAREN agreed with the right hon. gentleman who had just sat down in disapproving of the relegation of the religious difficulty to the arena of the local school boards in Scotland, and in thinking that whatever was done on that subject should be done by that House. They ought to do by this bill what was done by the English bill—namely, to forbid, by a distinct clause, the teaching of religious catechisms or doctrinal formularies in the schools. He did not believe that there existed in Scotland so great a preponderance as some supposed in favour of teaching catechisms and formularies in those schools. Opinion, he thought, was growing in the opposite direction. He had received that day from a minister of the Free Church—a body supposed by some to be all in favour of teaching the Catechism—a letter showing that the Presbytery of Dumbarton had come to a resolution declaring that the Scriptures should be taught either by the schoolmaster or by some person who appeared to be duly qualified for the purpose. The bill would not sweep away the parish schools, which, indeed, would exist as much as ever under it, but would be placed under better management. He denied that those schools ought to be regarded as an appanage to the Church of Scotland, or that it had been intended that the parish minister should have a preponderating influence over them. By the Act of 1803, although the parish minister was held to be a heritor, he was never to sit as president of the meeting, and therefore never to have a casting vote. The tenants were by law obliged to pay half the rate if the landlord chose to exact it. He knew that with a few exceptions they did not exact it; but still that was the law. As to the assumption that all parties were in favour of the present system, he might mention that the United Presbyterians—a thriving body, having about 500 congregations in Scotland—had passed resolutions in their synod meetings against any kind of denominational instruction in the schools. Then there were the Independent congregations, the Baptists, and other bodies who did not agree with the denominational system; and he did not think that the majority of the Free Church, if polled to-morrow, would be got to support the making of the Catechism obligatory in those schools. He thought that a large proportion of the people of Scotland would like to have a Scotch education board; but, for himself, he entirely disapproved of a Scotch board. Under the bill every local board could do what it liked except put its hands in the pocket of the Chancellor of the Exchequer. But if once a central board were to be established in Edinburgh all business would have to be transacted through it, and thereby delay, inconvenience, and irritation would be occasioned. As for the conscience clause, it was not required in Scotland, inasmuch as for the last fifty years it had been in general use there, no attempt ever being made to teach children religious tenets to which their parents objected. It was necessary to have a time table clause, in order to ensure regularity of procedure. He did not believe in the accuracy of the statement that there were 90,000 children in Scotland who were utterly destitute of education, and thought that those figures had been founded upon the erroneous assumption that children who were only five years at school had received no education at all. The landowners who had formerly supported the schools under the Act of 1692 had not increased their payments towards those establishments in proportion to the increased value of

their property. The educational destitution complained of did not extend over more than half of Scotland.

Sir GRAHAM MONTGOMERY should have thought that the Lord Advocate, taught by the experience of the bill of last year, which had met with the general disapproval of Scotland, would have this year introduced a measure more in accordance with the recommendations of the commissioners, and more likely to give general satisfaction to the Scotch people.

Mr. GRAHAM hoped that this great question was on the eve of being settled, and congratulated the Lord Advocate upon the light he had thrown on the subject. The measure which had been sketched out that night would meet with a large acceptance in Scotland. There was only one way to get over the stumbling-block that lay in their way, and that was to adopt a purely secular system of education. He approved the establishment of local boards because they could control the application of the money collected by the rates. As to the religious difficulty, it was true that it did not at present exist in Scotland, but as school rates were introduced it would certainly spring up. He thought that as regarded the children the Lord Advocate had adopted the only practicable course, by leaving the question of religious instruction to the school boards. It was unnecessary to provide by statute for religious instruction, for there was no fear that this would not be sufficiently attended to by members of Christian churches, and it was undesirable to put a stumbling-block in the way of English Nonconformists, who, on the other hand, should not insist on their own views as to secular education being inserted in this bill. A time-table conscience clause was all that was necessary, and the feeling which once prevailed in some quarters against this was passing away. He hoped that in committee the Government would be induced or obliged to provide for the exclusion from school teaching of catechisms and formularies, since the instruction to be based on these could be derived equally well from the Scriptures.

Mr. DIXON thought there could be no fear of the advocates of secular education thwarting this bill, the Government, the Scotch members, and the Opposition being all in favour of it in its present form. He congratulated Scotland on the contemplated establishment of school boards in every parish, vested with the control of the parish schools, and also on having a stronger measure of compulsion than existed in England. The learned lord had deferred to the wishes of the majority of the Scotch people on the religious difficulty, but he contended that this should be treated as an imperial rather than as a local question; for if the Scotch boards were allowed to give more sectarian instruction than the English, how could the Irish be refused if they demanded still greater liberty than the Scotch in this respect? The proper course was surely to apply the same principles to all parts of the United Kingdom, for a contrary policy would eventually lead to "home rule."

Leave was then given to introduce the bill.

Mr. LEEHAN (on behalf of Mr. Gilpin) obtained leave to bring in a bill abolishing the punishment of death, and a bill extending the Acts relating to marriages according to the usages of the Society of Friends.

The bills for which leave had been given having been brought in and read a first time,

The House adjourned at twenty-five minutes past eleven o'clock.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

At a meeting of the London School Board on Wednesday, Lord Lawrence left the chair while a letter was read, in which his lordship resigned the chairmanship of the board, as well as his seat for the division of Chelsea, on the ground that failing health required a prolonged residence in a milder climate. A deputation was appointed to wait upon his lordship urging him to retain his seat, and when the deputation returned to the council chamber, and Lord Lawrence again took the chair, the board received with hearty cheers the announcement that his lordship had consented to withdraw his resignation for the present and until he had tried the effect of rest and change of air. A letter was then read from Professor Huxley, who declined to withdraw his resignation, on the ground that even if his health were completely restored he should not feel it right to renew a strain upon his powers under which his health had broken down. His resignation was therefore accepted, with several expressions of deep regret. On the motion of Mr. Macgregor, a committee was appointed to report on the best means of dealing with "gutter" children. Resolutions fixing the salaries of school teachers and visitors were also agreed to. The scale is fixed as follows:—Maximum for head teachers (certificated): First Class—masters, 200*l.*; mistresses, 110*l.* Second Class (stamped certificates)—masters, 120*l.*; mistresses, 70*l.* Unstamped certificates—masters, 110*l.*; mistresses, 65*l.* Third Class—100*l.* for masters; 60*l.* for mistresses. These annual salaries will be augmented by one-half of the grant upon examination.

In consequence of the resignation of Professor Huxley, a deputation of Marylebone voters waited upon Miss Emily Faithfull, at her residence in Norfolk-square, requesting her to come forward as their representative at the London School Board.

Miss Faithfull reluctantly declined, on account of her other pressing engagements. Mr. Cremer, who stood as a working-man's candidate for Marylebone when the school board was elected, will, it is said, again come forward. A requisition is in course of signature, addressed to the Rev. Llewelyn Davies, rector of Christ Church, Marylebone, asking him to consent to be nominated. He has consented. In a long letter to the *Spectator*, objecting to the position taken by Nonconformists, the rev. gentleman says—"The managers of existing schools might give up the control and maintenance of the schools during the hours of secular instruction to local school boards, if they were at liberty—as the League programme leaves them—to engage the same staff to give theological instruction during the remaining school time."

Mr. Sheriff Bennett was on Monday elected without opposition to the seat on the London School Board for the district of the City, vacant through the resignation of the Rev. W. Rogers.

For the vacancy for Finsbury, Mr. Hugh Owen, who stood at the last election, is still a candidate. The only other person presenting himself is Mr. Brighty, who comes forward in the working men's interest, and is an adherent of the League platform.

LEEDS.—The Leeds School Board, at a meeting held on Friday, discussed the question of compulsory education and the payment of fees. Bye-laws were adopted applying compulsion, it being understood, however, that they will not be brought into operation in any part of the borough where the parents have no choice of board schools, except by special resolution of the board. A bye-law proposing to give power to remit and to pay fees was not adopted, nine voting in favour of the proposition to omit the bye-law, and four against it. Thus says the *Leeds Mercury*:—"The board, by its bye-laws, is neither empowered to pay fees nor debarred from paying them, its powers in this matter remaining simply what they are under the general Act. There is in truth very little justification for the remission of fees, over and above the remission which already exists in the case of pauper children. There are very few parents, not paupers, who cannot at this time afford to pay 2*d.* or 3*d.* a week for the education of their children; but there is a very great number who would plead poverty if the fees were remitted."

BATLEY SCHOOL BOARD.—An important discussion took place at a meeting of the Batley School Board last week, on the payment of fees for denominational teaching in school board schools. An amendment was moved to the fifth bye-law in favour of the payment of fees of children in denominational schools whose parents were unable to pay, and it was carried by four votes to three. A resolution was then moved to rescind the first bye-law, which provided for compulsory attendance at school, but it was rejected by the same majority.

SALFORD.—THE REFUSAL TO PAY A SCHOOL-RATE.—At the Salford Police-court on Friday, Mr. William Warburton, a member of the Salford School Board, whose case was adjourned, again appeared for refusing to pay 18*s.* 3*d.*, balance of a borough rate, of which threepence in the pound was for the school board, laid on the 4th of October last. Mr. Warburton said:

I refuse to pay this rate on conscientious grounds. I made a declaration to this effect a month ago. I am fully conscious of the gravity of the step I am taking, and am quite aware that no light or trifling consideration could justify it. I believe it to be a serious matter to seem even to disobey the law of the land, but I believe there is a still higher law, and that regard for public morality and the rights of conscience must, when they come in collision with law, be deemed paramount.

Sir John I. Mantell said that when an Act of the legislature came to be the law of the land, it was the duty of every good citizen to obey it, notwithstanding any conscientious scruples or objections he might have against it. He was there merely to carry out the law, and could not listen to a speech from the defendant which was entirely irrelevant to the point at issue.—Mr. Warburton said as his worship did not seem inclined to listen to what he considered to be necessary observations, he would confine himself to legal objections, of which he mentioned three.—Sir John said he should overrule the whole of the objections stated by the defendant, but adjourned the case for a week, in order to give Mr. Warburton an opportunity of obtaining legal assistance.

TOWN COUNCILS AND DENOMINATIONAL FEES.—A warm discussion ensued on Monday in the Wolverhampton corporation meeting upon an amendment declining for the present to pay the school board's first precept. The mayor, acting upon the advice of the town clerk, refused to put the amendment, because to do so would be to perform an illegal act, the duty of the corporation being merely ministerial. The precept was voted by thirty votes to ten. Protests were lodged, opposition at every future election to council was threatened, and it was announced that many very influential ratepayers would submit to distraint rather than pay denominational fees.—At the quarterly meeting of the Portsmouth Town Council on Monday afternoon, a precept from the school board for the payment of 500*l.* was presented. This was the third 500*l.* since the election of the board in January, 1871. A formal resolution for the payment of the money was moved, but several members contended that the council ought to know the manner in which the money was spent, and protested against the expensive characters of the new schools. An amendment, referring the subject to the finance committee, was

therefore moved. No order was, however, made either on the motion or the amendment. The result, therefore, is that the school board has been left without funds. It was hinted by the mayor, who is also chairman of the school board, that the latter would borrow money on interest, and come to the town council for the payment of both.

HUDDERSFIELD.—The general scheme of instruction to be given in the board schools was considered by the Huddersfield School Board on Monday, and it was moved that the Bible should be read in such schools without note or comment. An amendment was moved by Mr. H. Barker (the vicar), to the effect that the Bible should be read, and such explanations and such instructions therefrom be given as are suited to the capacities of the children, that the hymns to be used, and that the religious instruction and observances be left to the discretion of the principal teachers and managers of each school, with the right of appeal to the board by teacher, manager, parent, or ratepayers. After a discussion, the amendment was lost by four to seven, and the resolution was carried.

COMPULSORY POWERS.—The following orders of Her Majesty in Council are published in the *Gazette* of the 6th of February, sanctioning bye-laws for the compulsory attendance of children at school, made with the approval of the Education Department under the 74th section of the Elementary Education Act, 1870, by the school boards of Bridgewater, Brighton, Gualval (Cornwall), Kingswinford (Staffordshire), South Shields, Drofield (Derby), Newark, Nottingham, Chesterfield, Illogan (Cornwall), Tref Eglwys (Montgomeryshire), Tonnes, Kinver, Linslade (Bucks), Bolton, Exeter, Congleton, West Ham (Essex), Walsall, Wolverhampton, Ryde, Hartlepool, and St. Austell (Cornwall).

NATIONAL EDUCATION UNION.

The executive committee of this union held a meeting at the Palace Hotel, Westminster, on Friday; present, Mr. Hugh Birley, M.P. (in the chair), Earl Fortescue, Lord George Hamilton, M.P., Col. Akroyd, M.P., Sir Walter James, Bart., Hon. Wilbraham Egerton, M.P., Mr. J. G. Talbot, M.P., Rev. Dr. Scott (Head Master of Westminster School), Rev. L. M. Jones (Vicar of Carmarthen), Mr. T. W. Allies, Rev. William Stanyer, M.A. (General Secretary), Rev. Canon Cromwell, Rev. G. Allen, &c. Letters were read from the secretaries of the Scotch Education Committee and the Episcopal School Committee of Scotland, asking for deputations to be received by the Union. It was resolved that the deputations be received on Thursday next. A letter was read from the Earl of Devon on the propriety of holding a large public meeting in St. James's Hall at an early date, and it was resolved that preparations be made accordingly. The following form of petition to Parliament, in opposition to the new revolutionary programme of the Birmingham League and recent Nonconformist agitation, was drawn up and ordered to be circulated:—"1. That in the Parliament of 1870, after a prolonged and careful discussion, the Elementary Education Bill was passed into law. 2. That Clause 25 of the Act, authorising the payment by school boards of the fees of poor children in 'any public elementary school' was passed in your honourable House without discussion or objection, which clause, with others in the Act of a kindred tenor, are now particularly assailed by those who formerly accepted them without hesitation. 3. That it cannot justly be said that the Act has yet had a fair trial. 4. That the principle of Clause 25 has long been recognised in Mr. Denison's Act, and that Act has met with general acquiescence. Your petitioners therefore humbly pray that your honourable House will not sanction any interference with the principles of the Elementary Education Act, or any changes in it to the prejudice of existing voluntary elementary schools in receipt of annual grants from Parliament."

ARCHBISHOP MANNING ON EDUCATION.

On Sunday an important "Pastoral Letter," from Archbishop Manning, mainly upon the subject of education, was read at high mass in the Roman Catholic churches and chapels of the metropolis. Alluding to the fact that religious tests have been swept away at the older Universities, he declared his opinion that "recent changes in the statute law may be said to have effaced Christianity from the higher culture of our youth," which from this time, consequently, "has ceased to be Christian," and that "henceforth the religious formation of our youth must be the work of individuals." It appeared to him that it is the "political creed of the times, firstly—that the Church ought to be separated from the State"; secondly, "that the school ought to be separated from the Church"; and, thirdly, "that the education of the people belongs to the civil power," and he reminded the faithful that each of "these three axiom of modern civilisation without Christianity" has been formally condemned by the Church. Dr. Manning then proceeded to argue that "the State is incompetent both in right and in fact to educate the young"; that hitherto the State has never claimed to supersede the rights of parents; and that "it has been reserved for Christian States in our own days to set up the monstrous claim of educating the children of the people"—a claim on which the state of France for the last seventy years is a fearful commentary, which all can read. "The State," he urged, "even if it had the right, has not the

power, for such an enterprise, as being able to reach the heart and conscience." He concluded by reminding the faithful that as the public revenues are raised from England, which is Protestant, from Scotland, which is Presbyterian, and from Ireland, which is Catholic, "Parliament has no course to pursue but to make grants of the public money for education on equal conditions to all subjects of the Crown." He further argued that "the Government had laid down the broad but inevitable principle that public money shall be applied only to the secular part of public education, and that, therefore, just as in England and in Scotland, all creeds and sects are helped by grants proportioned to their efforts, so in Ireland the Catholic people ought to have their full and just equality with England and Scotland in the freedom to found their own schools according to their own consciences." On this subject he urged that there can be no compromise, and that "he who would force on Ireland any other system of education is not only guilty of injustice, but is doing what he can to disturb the public relations of the Empire." "The bishops and the people of Ireland," added the archbishop, "have unequivocally claimed their right in this matter of education, and we cannot believe that the Imperial Legislature will be swayed by the agitation of England or Scotland to violate the religious conscience of Ireland. A Catholic nation has all right, human and Divine, to a Catholic education. The 'religious difficulty,' as it is called, does not exist where the people are united in religion. Let the small fraction in Ireland which is not Catholic enjoy their own education. But let no evil counsellor induce this country to overbear the conscience and faith of a nation. . . . The attempt to set up one uniform, compulsory, and secular education for these three kingdoms would be to inaugurate an age of the worst despotism over the consciences of a Christian people."

ELECTION INTELLIGENCE.

NORTH-WEST RIDING.

The declaration of the poll in connection with this election took place at Bradford, on Thursday. The weather was rather wet and foggy, but a large crowd assembled in front of the hustings. The High Sheriff declared the result to be as follows.

For Mr. Powell...	6,961
For Mr. Holden...	6,917

Majority for Mr. Powell...—44

Mr. POWELL briefly returned thanks, in moderate terms, except that he said he was more than ever convinced of the necessity for the Ballot, because he was sure if it had been now in operation he should have been returned in thousands instead of by 44. He charged some Liberals, who should have been wiser and ought to have known better, with undue influence and intimidation.

Mr. HOLDEN, who was very cordially received, thanked his supporters, and said he would leave it to a discriminating and enlightened public to decide on which side, and among which party, intimidation and undue influence had most likely been brought into play. (Loud cheers.) The hon. gentleman went on to say: Perhaps we have lost in some degree—in addition to what I might refer to that cause—from the waifs and strays of our own party—(cheers)—the few who have gone astray from our ranks. They may be regarded, however, only as the withered leaves of the tree of liberty which the storm has blown down. (Loud cheers and groans.) But they had long ceased to derive life and vigour from the main stem. (Cheers.) The great and immediate question before this constituency was undoubtedly the education question. Our opponents asked for universal extension of the denominational system. They have asked for it, though I have again and again challenged them to reply to what I have said, that the demand for that system of education would necessarily entail the consequence that nine-tenths of the education of the country would be in the hands of the clergy and schoolmasters of the Church of England. (Hear, hear.) I maintained that the system ought not to be extended on the rights of religious liberty and equality—(Hear, hear)—but that, whilst we respect the existing institution, we should not allow of its extension. I maintained also that the school boards should be universally spread and made compulsory all over the country. (Hear, hear.) Our opponents have declared against the school boards, that they were expensive and unnecessary. We have maintained that it is only through the medium of school boards that education can become compulsory and universal, and that the Liberal party for generations have been asking in the interests of the people of England. (Cheers.) There is one question connected with this of education, and that is the state of Ireland. (Hear, hear.) I might quote from the claims put forward by the authorities of the Irish Roman Catholic Church lately, but they are well known to you all. They require an uncontrolled, complete, and thoroughly religious education in the dogmas and forms of their creed—(Hear, hear)—that is, they demand a duplicate system of that which our opponents wish to prevail in England—the denominational system, in which the religious institutions with which they are connected have the full power without limit of giving such a religious education as they want. I ask on what principle can we pretend to a just and equal legislation if we refuse to Ireland what we demand for England. (Cheers.) The Liberal party have made it a maxim of their legislation with reference to Ireland that there shall not be used for the United

Kingdom two weights and two measures, but that all legislation shall be based upon equal justice to Ireland and to England. Now, I have charged my honourable opponent to say what course or what sort of education he will give to Ireland. Is it an education such as he claims for England? It is unquestionable, notwithstanding he has encumbered the question with four principles, that the meaning of the whole four is this: that nothing but the dry bone of secular education is that which he would give to Ireland. If that is not his principle he has had ample opportunities during the contest of disavowing it, but he never has dared to do so. Well, the Liberal party who have given their vote against the extension of this denominational system in England are prepared to refuse it, and will refuse it, to Ireland, and they will refuse it on principles of justice and equality. One word on the question of religious equality, which has been brought out as a side-wind in this contest, and it is so intimately connected with this educational question that we cannot avoid it. The question is, does Mr. Powell, or does he not, do the Conservative party, or do they not, claim to deny to the people of England perfect religious equality. (Hear, hear.) I have asked and asked again for an answer to that question, but it has never been given. Now we mean to hold to the old Liberal policy, notwithstanding the leaves that have fallen from our tree—we intend to hold to the old device of civil and religious liberty, and just and equal laws; and I trust now that my honourable opponent, when he gets into the House of Commons, will realise the expectations of many good, simple people—(laughter)—whom he has deluded by the avowal that he is as thorough a reformer as I am; but his reform, I am afraid, only refers to reforms of the past. It is a reform which enables him to accept accomplished legislation, or that which is on the eve of accomplishment—I mean the Ballot Bill. I would say in conclusion, long live our gracious Queen, our well-worn Constitution, amended, just, and equal laws, and then we shall be a happy and prosperous people. (Loud cheers.)

On the motion of Mr. POWELL, seconded by Mr. HOLDEN, a vote of thanks was passed to the High Sheriff for his impartial conduct as returning-officer.

GALWAY COUNTY.—The declaration of the poll in this election was made on Thursday. The high sheriff declared the result of the poll as follows:—

For Captain Nolan ...	2,823
For Captain Trench ...	658

The high sheriff then declared Captain Nolan duly elected. The Rev. Mr. Lavelle: "Let us give one hearty 'God save Ireland!' before Captain Nolan returns the county of Galway thanks." (Renewed cheers.) Captain Nolan then returned thanks, but the people refused to hear Captain Trench. A petition against the return of Captain Nolan will be filed in a day or two in the Dublin Court of Common Pleas. It alleges undue influence by priestly intimidation, and it is proposed to prove, it is said, very extraordinary instances of clerical interference and spiritual threats of an extravagant character.

KERRY COUNTY.—The polling in Kerry on Friday resulted in the election of the Home Rule candidate by a majority of 839, the gross poll being:—

Blennerhassett ...	2,237
Dease ...	1,398

Majority ... 839

The defeat of Dease was effected by a general revolt of the tenants against the landlords, under the influence of the strong popular feeling in favour of home rule. In Listowel, where Blennerhassett polled 965 votes against 142 recorded for Dease, some of the local clergy set the bishop's mandate at defiance, and the parish priests of Ardfer, Ballylongford, and Ballybunion, brought in every elector in their parishes to vote for Blennerhassett. Cars sent out for Dease's supporters under military escort returned in most cases empty, the electors having either deserted or refused to vote. The same was the case in Tralee, where, on the eve of the election, the whole of Lord Ventry's tenants declined to vote. Sir Edward Denny's tenants, after appointing to meet his agent at a certain spot, went over in a body to Blennerhassett, and were brought in by the parish priest.

THE ALABAMA QUESTION.

A telegram from "Washington, Feb. 6," states:—"At a Cabinet Council held to-day, the reports from England concerning the Geneva Arbitration were discussed, and it is stated that the sentiment unanimously expressed was to adhere to the position assumed by the United States Government relative to the Alabama claims."

The *Times* correspondent telegraphs from "Philadelphia, Feb. 8":—"The American Government holds that the British Commissioners, when negotiating the treaty at Washington, perfectly understood that consequential damages were claimed, and therefore it holds itself justified in presenting the claims now objected to. The Government will accept the arbitrators' decision. If the objectionable claims were not presented, and not directly pronounced upon, the American nation might complain that provision had been made for a partial settlement only of the differences between the two countries. The claims, therefore, are presented to secure a full settlement, which may preclude further disputes. The Government will not withdraw any part of the case, but leaves everything to the arbitrators."

The *Daily Telegraph* correspondent's telegram refers to an interview with General Butler, in which that politician, while expressing dislike of the treaty, and indicating the opinion that claims had been presented which were not within its limits, still held that America could not now recede. Mr. Sumner, who has also been interviewed, takes even stronger ground; he regards the national honour as bound up with the prosecution of the indirect claims, and looks on the situation of matters as "very grave." Mr. Fish, according to a report in the *New York papers* on Saturday, informed General Schenck that "in no event would the United States Government recede from their position"; but the report lacks the confirmation which its grave tenor renders necessary.

General Butler, in the House of Representatives, on Monday moved that the rules should be suspended to pass a resolution calling on the President for "information relative to any intention of Great Britain to withdraw from the Treaty of Washington and impede the execution of any of its provisions." The motion was lost by 69 to 62, after Mr. Banks had stated his belief that the President "had no information on the subject from the British Government."

With slight exceptions, growing quietness and moderation mark the tone of the American press on the Alabama difficulty; the general disposition seems to be to regard England's refusal of arbitration as leaving the two nations in much the same position as before the treaty; and General Grant, according to the *New York Herald*, takes substantially that view. The *New York Times*, however, while condemning the United States Government as "hardly wise" in pressing the vague claims, holds that "Mr. Gladstone's violent speech has put matters beyond the reach of compromise," and has left England with a hidden quarrel which will always threaten her in the event of war with foreign Powers.

A report that Prince Bismarck had offered to mediate in the dispute between England and America has not been confirmed.

A Berlin telegram states that public opinion in Germany strongly condemns the United States for claiming indemnification for indirect damages.

Mr. Davis, the representative of the United States before the Court of Arbitration at Geneva, and Messrs. Cushing, Evarts, and White, American lawyers, have arrived in Paris.

The Council of the Evangelical Alliance have passed the following resolution:—"That, considering the misunderstanding which has arisen with regard to the interpretation of the treaty between England and the United States of America, the Council of the Evangelical Alliance invite their members and Christians generally, at this conjuncture, to unite in public and private prayer to Almighty God that the hearts of the rulers of both countries may be graciously influenced, and led to adopt those measures which make for the continuance of peace and goodwill between the nations."

Postscript.

Wednesday, Feb. 14, 1872.

YESTERDAY'S PARLIAMENT.

Proceedings in Parliament were of no great public interest yesterday. In the House of Lords, Viscount Ossington, late Speaker of the House of Commons, took the oath and his seat, on being raised to the peerage. Lord REDESDALE submitted a question to the Foreign Secretary on the Alabama difficulty, basing the matter on the law of partnership. Lord GRANVILLE thought the matter had better not be discussed at present; though Lord Redesdale's views had been considered by the Government. A similar reply was made to Lord ORANMORE; and Lord MALMESBURY gave notice of future criticism on the subject of the treaty.

In the House of Commons the answer to the Address was brought up by Lord Otho Fitzgerald. In answer to questions, it was elicited that Government was about to interfere in the matter of railway amalgamations, and that the Thanksgiving Day would be a legal holiday in London. Mr. NEWDEGATE's proposal that one whole day should be given to the consideration of the business of the House was, after some discussion, adjourned; and Mr. AYTON's denunciation of British acquisition of territory on the West Coast of Africa from Holland as a useless burden, was defended by Mr. R. N. FOWLER in the interests of the African race, and as a general principle by Mr. KNATCHBULL-HUGHESSEN. After vigorous debate, the Bill for the Prevention of Contagious Diseases and the Better Protection of Women was allowed to be brought in.

Bills were subsequently brought in by Mr. TAYLOR to repeal the Game Laws, by Mr. M'LAGAN to amend the Scotch Game Laws, by Mr. MUNTZ to prevent the adulteration of food, and by Sir C. O'LOUGHLIN to repeal certain religious disabilities.

On the motion of Mr. GLADSTONE, a select committee was appointed to arrange for the attendance of the House at St. Paul's on the Thanksgiving Day, and the House adjourned at twenty-five minutes past eleven o'clock.

MARK-LANE.—THIS DAY.

The grain trade again ruled dull to-day. The supply of English wheat was small, but the condition of the samples was improved, though still rather indifferent. Foreign wheat was in good supply. The demand for all descriptions was quiet, but prices were without alteration from those current on Monday last. Flour changed hands slowly, at late rates.

TERMS OF SUBSCRIPTION.

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TO CORRESPONDENTS.

"J. Harper, King William's Town."—One guinea received.

"An Evangelical Liberal Clergyman."—Next week.

"W. Griffith."—Too late for this week.

"B. L."—We are really sorry that we cannot afford space for his communication.

Our number for Jan. 8 is out of print, but the Supplement on the Condition of the Rural Districts will be sent separately, on the receipt of two postage-stamps.

The number for January 31, containing the full report of the Conference of Nonconformists at Manchester, of which a few copies still remain, will be forwarded on the receipt of five penny stamps.

The Nonconformist.

WEDNESDAY, FEBRUARY 14, 1872.

SUMMARY.

WHAT will be the result of the unhappy "mis-understanding" relative to the interpretation of the Washington Treaty has yet to be seen. The tone of the New York papers is for the most part comparatively moderate, and the discussions which have taken place in either House of Congress are not at all threatening. It is said that a reply to the English despatch sent by telegraph on Monday week, which we are assured was most conciliatory in its tone, has been received by our Government. That reply is probably of an indecisive character, and is expected to urge the expediency of referring the right of the United States to present indirect claims "growing out of" the Alabama question to the decision of the Geneva Court—thus by implication throwing upon our Government the responsibility of directly refusing to abide by the jurisdiction of the arbitrators. It is also maintained by the American Government that the British Commissioners when negotiating the treaty at Washington perfectly understood that consequential damages were claimed, while the Commissioners and our Government have unquestionably acted upon the belief that these claims were absolutely dropped, in consideration of an "amicable settlement" having been arrived at.

One thing is evident. The public uneasiness, almost amounting to panic, created by this ominous revival of the Alabama difficulty, has had a disastrous influence upon British securities, which, according to the *Economist*, have, since the beginning of the month, been depreciated in value by many millions—as much, indeed, as we have been expecting to pay to our American cousins in the shape of damages! Another and a different effect of the revival of this vexatious controversy between the two Governments, has been to mitigate party animosity at Westminster. The *Times* strongly deprecates any attempt to upset the Government on the "Collier Scandal," which is to be brought before the Upper House on Friday next, and in the Commons on Monday. We may presume that Earl Stanhope will carry his motion of censure in the more Conservative assembly, and that in consequence, the Lord Chancellor, who is officially responsible for the appointment, will resign. The resolution of Mr. Cross in the Lower House, whatever might have been its chances under other circumstances, will hardly be carried, now that Sir Roundell Palmer has come forward to throw his shield over the Government by

proposing as an amendment, "That this House finds no just cause of censure" in the appointment of Sir R. Collier.

On Monday night the Lord Advocate brought in his Scotch Education Bill, which, in brief, proposes to place existing parochial (not denominational) schools in the hands of school boards elected by the ratepayers under the cumulative votes, and makes the election of boards compulsory in every district. These local bodies are to supply all educational deficiencies. Compulsion will be universal, and the school boards will have complete control over the education to be given in their schools. The Lord Advocate says he gets rid of the religious difficulty by "leaving it alone," "so far as the Legislature is concerned." He simply provides a time-table clause. What his lordship means by "ignoring" the religious difficulty is thus explained by the *Daily News*:—"The Church Catechism is excluded from English schools, but the Assembly's Catechism is not excluded from Scottish schools. The boards may teach any creed they like—order the use of any catechism or confession they please. The majority is to be absolute, and the only right given to any minority—Roman Catholic, Anglican, Nonconformist, heretic, or Jewish—is to be the right of withdrawal. The Lord Advocate thus meets the religious difficulty by actually yielding to it, and leaving it in full and undisputed possession of the field." Our remarks last week on the attitude of the standing committee of the United Presbyterians, has called forth a reply from "J. M.," to which we have given a specific rejoinder. If we are to judge from what took place in the United Presbyterian Presbytery of Edinburgh last week, that body will be unable to accept Mr. Young's bill. The resolution unanimously adopted by the Presbytery—to the effect "that a Government measure for national education, while affording opportunities as to time and place for the religious instruction of the young, should leave the responsibility of supplying that instruction to parents, or churches, or other parties,"—is quite inconsistent with a measure that gives the power to a school board to expend public property or the rates in teaching any and every religion. We trust our United Presbyterian friends in Edinburgh, who have moreover expressed by formal resolution, "their deep sympathy with their Nonconformist brethren in England," will stand firm, and make their voice heard before the Lord Advocate's bill again comes on.

Mr. F. S. Powell was, it appears, returned to the North-west Riding of Yorkshire by a majority of 44 votes. Mr. Isaac Holden polled 6,917 votes, and his manly and outspoken speech at the declaration on Thursday indicates that he is not disheartened at his defeat, which he sets down to his views on the education question and religious equality, or rather to the misrepresentations made by his adversaries. The *Watchman*, which is naturally annoyed at the defeat of a Wesleyan candidate—though Mr. Powell comes far nearer to our contemporary's ecclesiastical and educational creed than Mr. Holden—lays all the blame on the Manchester Conference. Our contemporary forgets that Messrs. Akroyd, Ripley and Co. ostentatiously deserted the Liberal ranks before that assembly was held, and were undoubtedly the means of giving the Conservative candidate his very narrow majority. The Yorkshire Liberal papers do not regard the Conservative triumph as a great credit to the party. "A battle which is won through personal antipathies, petty jealousies, disappointed ambitions, and the avowed sacrifice of principle to individual interest, will never, we trust (says the *Leeds Mercury*), be considered as a battle won in the spirit worthy of a great cause." Another paper says:—"A seat has been won to Mr. Powell's 'Bible' and the beer-barrel, and to his profession that he will vote for the ballot, and is as thorough a reformer as the Liberal candidate." It is probable that at a general election the result will be different. The Liberal candidate is not, at all events, ashamed of the principles on which he stood, but has confidence in their eventual success. As at Truro and Plymouth, it was the combination of the clergy and the publicans, and above all the defection of nominal Liberals, which ensured the success of the Conservatives.

The Home Rule party has won another seat in Ireland—whose policy the O'Donoghue describes as one which "keeps up an everlasting war-whoop," and aims "to thwart every effort at conciliation, and by fostering discontent render government impossible except by means which one shudders to contemplate." Captain Nolan was returned for Galway county by "priestly influence and intimidation"—such at least is the allegation of the petition against him. But the Roman Catholic priests

were to a large extent against Mr. Blennerhassett, the Home Rule candidate for Kerry, who nevertheless obtained a majority of 839 over Mr. Dease, the favourite of the bishop. Mob terrorism prevented the tenantry in many districts from voting for the Government candidate, and they stayed at home rather than encounter popular vengeance. It is remarkable that this demand for Home Rule has acquired its present intensity so soon after the Imperial Parliament has done justice to Ireland, and while the country is in a state of unprecedented prosperity and material development. "The new members for Galway and Kerry," remarks the *Times*, "are not to be envied. What can they possibly say to show that Ireland could have done, or could now do, better for herself than the Parliament of the United Kingdom has done for her?" However, the Home Rule movement is in vigorous activity out of doors. It will now have to present its claims before the Legislature, and whether Mr. Maguire or Mr. Butt assume the leadership—a question which seems not unlikely to divide the party—the real object of the agitation will have to be clearly defined.

The return of M. Rouher, the able Minister of Napoleon III., to the National Assembly by the electors of Corsica will be a greater discouragement to President Thiers than the admission of the Orleanist Princes. As a resolute free-trader, M. Rouher may still be able to modify the budget of the French Government. Both the Monarchists and Republicans are organising with a view to future action. The former are still trying to make suitable terms with the Count de Chambord; the latter elaborating a scheme for establishing the Republic definitely with a President for life, a Vice-President, and two Chambers. Meanwhile, the Government give no official support to the national subscription for the liberation of French territory—a scheme which, however successful, would hardly hasten the departure of the German occupying troops.

ASSASSINATION OF LORD MAYO.

INDIA has sent us news of a very painful and startling character. The Governor-General has fallen by the hand of an assassin. On his way to Burmah he turned aside to visit the convict establishment in the Andaman Islands. Having inspected several stations of the settlement, he had reached the pier on his way to the boat to return to the man-of-war. Here a convict named Shere Ali, a man convicted of murder and sentenced to transportation during his lifetime, suddenly rushed upon him, under cover of the darkness, dashed through the surrounding guards, and stabbed the Viceroy twice in the back. The illustrious victim lived but a few hours afterwards. The assassin was seized, and when the telegram was despatched announcing the sad intelligence was being tried for the offence. Of course he will be convicted, and, so far as society is concerned, will expiate the crime he has committed by the penalty of death.

Our first thoughts on the announcement of this tragical event naturally turn in sympathy towards the relatives and friends of the murdered earl. Lady Mayo and her children, two or three of them at least, who are of an age to appreciate fully the greatness of the loss which they have sustained, will suffer most severely under this domestic calamity. It was but, as it were, a few days since that she shared with her husband in offering splendid hospitalities to the King of Siam, then, and still, we believe, on a visit to India, that he might acquire such knowledge as might be used for the benefit of his people. From these scenes of Oriental magnificence and stately ceremony Earl Mayo embarked for Rangoon, the capital of Burmah, little anticipating the sad fate which was presently to overtake him. It is difficult to realise the severity of that blow which has abruptly shattered the family hopes, affections, and expectations of the bereaved countess. She has, of course, the tenderest condolences of every class and party in the United Kingdom.

It does not appear that the dagger of Shere Ali was used with such fatal effect for the furtherance of any political design. The death of the Governor-General was not the outcome of conspiracy. The motives of the criminal who but too successfully perpetrated the deed, must have been personal, and were very likely to have been unpremeditated. He was evidently a man of violent passion, and of little self-restraint. A Mussulman from beyond Peshawur, he had been convicted of murder and transported for life to the Andaman Islands, some time since constituted the penal settlements for India. It was previously known that the convict establishment there was characterised by extreme laxity of discipline. The prisoners, after a brief period of retirement

were left to do pretty much as they liked, and were permitted to indulge without limit their craving for intoxicating drinks. It is probable that Lord Mayo wished to see for himself the actual state of this penal settlement, and so compare the testimony of his own eyesight with the rumours which had reached him from various sources. His intention to visit the island for this purpose must have been recent. Little opportunity could have existed for the concoction by convicts of any plot for his assassination. The crime, much as the effect of it must be deplored, is probably altogether devoid of political significance. But, on this subject, we shall say nothing more until fuller information has come to hand.

It is not certain, however, that the deed which was committed from individual motives will be altogether without political results. The death of the Governor-General by the hand of violence will undoubtedly throw into temporary confusion the administration of affairs in that vast dependency. Unfortunately, moreover, crimes of this striking character are very apt to prove contagious. The assassination of Earl Mayo has followed close upon that of Judge Norman, and one cannot but suspect may have been suggested by it. Madness is often imitative, and there are thousands of fanatics in India to whose distempered fancy red-handed revenge upon those who occupy high places of authority, will present itself in the light of a glory to be aspired to. Our hold upon the affections and trust of millions in India is not by any means so certain as to permit of our looking at the catastrophe which has just happened with an entire absence of uneasiness as to the political feeling it may excite. Where large masses of material are known to be normally in a highly combustible condition, one cannot but feel some apprehension at the kindling of even an accidental spark.

From the testimony of those who ought to know best, Earl Mayo has proved himself a skilful and a genial administrator. His appointment to the high office of Viceroy of India was one of the last acts of Mr. Disraeli's Government. It took the public by surprise, but the right hon. gentleman's choice was not practically challenged by Mr. Gladstone, his successor. Earl Mayo exercised the functions of his high office in tranquil times. He devoted himself, as became him, to the development of the material resources of that part of Her Majesty's dominions, and he pursued a course of wise conciliation towards the native princes. To the former object he gave indefatigable industry; the latter he pursued with signal grace and success. His genial nature made him a favourite amongst all classes in India, and his energetic prosecution of the labours of his office earned for him even an unusual measure of public respect. His awfully sudden death has created a vacancy which it will not be an easy matter to fill up.

MR. F. SEEBOHM ON THE EDUCATION DIFFICULTY.

THE sentiment of the Psalmist, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil that shall not break my head," is under all circumstances admirable; but it is specially easy of adoption when we are able to appreciate the motives of the righteous, without feeling the sting of his reproaches. Such we feel to be our case in reference to the able and temperate article which appears in this month's *Contemporary Review*, on "The Education Difficulty," from the pen of Mr. F. Seebohm, a well-known writer on political and social questions. This article opens with a rebuke addressed to those "who are arraying themselves against Mr. Forster's Education Act of 1870." But as the next paragraph informs us that "the difficulties which are blocking up the way are mainly what are called religious difficulties," we should have supposed that a writer of such strong common sense would have felt that the best and speediest method of settling the matter is to eliminate the possibility of such difficulties by the adoption of a secular system. We trust we are as little likely as Mr. Seebohm to neglect "the serious consideration of the interests of the million of children whom two or three years' postponement of the work will rob of that fair start in life which the Act admits to be their due." But we cannot admit that an agitation for the improvement of the Act need in the slightest degree postpone the practical work for the accomplishment of which it was devised. Whatever injustice has been wrought by the recent lavishness of Privy Council grants for building is already past recall; though it may not be beyond amendment. There is no reason why School Boards should make any delay in the creation of national property,

which will be wholly at the disposal of future Acts of Parliament. Time may indeed be wasted by the disagreeable squabbles excited by the unfortunate 25th clause. But when men, whether mistaken or not, feel it to be their duty to accept the spoiling of their goods rather than contribute to the propagation of what they regard as deadly error; and when the representative Councils of important boroughs resist on the same ground the precepts of School Boards; it is surely time for the friends of denominational teaching to consider whether this cause of delay might not be avoided by a temporary system of voluntary contributions. On the other hand, we have a strong impression that the clearer the prospect becomes of a reform of Mr. Forster's Education Act, the more easily will School Boards be able to concentrate their attention on the practical work in hand. It will in that case be felt to be useless to squabble for unjust privileges which another session of Parliament will remove. We rather think, therefore, that the agitation which shows such a reform to be clearly inevitable, is favourable rather than otherwise to the interests which we all alike have at heart. It is perfectly plain that things cannot go on as they are. They, therefore, are the true friends of practical work, who seek to secure as soon as possible the only practicable ground of operation.

But Mr. Seebohm, like many others of his way of thinking, is very angry with the Nonconformists; whom he thinks to be chiefly responsible for the dead lock which he fears. He says, what is perfectly true, that twenty years ago, when Mr. Cobden advocated the plans of the National Public School Association, the large majority of Nonconformists were amongst his opponents. But it ought to be remembered why they were amongst his opponents. At that time Nonconformists were very generally of opinion that the principle of voluntarism was as applicable to national education as to national religion. Undoubtedly many of them, though there were numerous and important exceptions, held this position because they believed dogmatic instruction to be properly inseparable from secular teaching. Since then two changes have occurred. In the first place the extension of the Privy Council grants until they have become an important item in the Estimates, has forced Nonconformists to examine the question more seriously, and to determine once for all whether their opposition to all State endowments of religion necessarily involved a similar opposition to State endowments for education. A considerable number amongst themselves, and those not the least firmly attached to the main principle of Nonconformity, had already in 1851 answered this question in the negative. The opinions and the arguments of these men have had a growing weight with their party; and when their views were found to be supported by the unmistakable demand of the nation, the partial opposition of Nonconformists gradually ceased, and a broad comprehensive scheme of national education, for the first time in our history, became possible.

But this change of opinion amongst Nonconformists has been very greatly facilitated by another, which has been gradually but surely making way. Unless some mode had been conceived, in which national education should be based upon the strictest religious equality, Dissenters generally would have maintained an uncompromising resistance. Many amongst them, who may now fairly take credit for far-sighted discernment, maintained even before 1850 that such a scheme of national education was possible on one condition only; that State instruction should be limited to secular subjects. But, on this, as on the other question, many of their friends hesitated at first to take up what appeared so extreme a position. The programme of the British and Foreign School Society, whose council had already accepted State aid, appeared to offer a plausible and satisfactory compromise. According to this programme, while general instruction was to be given in the main principles of religion, no particular sect was to be favoured with an endowment of its own special doctrines. Thus religious equality was to be maintained, not by concurrent endowment, but by the endowment of those truths only in which all Christians were supposed to be agreed. That Nonconformists were consistent in taking such a course, we do not for a moment maintain. But inconsistent though they were, they were deluded by a plausible appearance of religious equality, which they never for a moment dreamt of giving up. To say to them, therefore, "because you were mistaken in your method of securing the principle which you profess, you are now bound in common fairness to forego that principle altogether," is to our minds utterly unreasonable. Meanwhile, the claims of Unitarians, Roman Catholics, and others outside the pale of ordinary Evangelical

Christianity, together with the notorious feeling of the working classes, and last, not least, such conduct as that of the National Society, so justly condemned by Mr. Seebohm, have made upon the minds of Nonconformists an impression which has gone far to confirm the views advocated by the minority amongst them some twenty years ago. The result is, as the Manchester Conference has shown, if not an entire unanimity, yet so general an agreement in the adoption of the secular principle, that it is hopeless to look for an ultimate settlement on any other ground.

When we say this, we do not affect, on the part of the Nonconformists, any right to dictate a national policy; but we maintain that looking at the general relations of parties it is clear that no other arrangement can be permanent. We read in the *Pall Mall Gazette* of the 9th inst. that our contemporary has "nothing to say against the secular system considered in the abstract"; and he proceeds, "It is the simplest and the most logical system in a country where religious differences are so developed as they are in England; and we believe that it would be found in the long run rather to promote than to impede the interests which the denominationalists have at heart." If by these "interests" our contemporary means the extension of the influence of religion, we cordially agree with him; and we can only wonder that the arrows of his invective are so frequently pointed at the upholders of such a system, rather than at those who in his view, though not in ours, make it for the present impracticable. Mr. Seebohm himself sees in the attitude of the National Society a formidable difficulty threatening the recent Act. If he expects this attitude to be changed by anything short of the total elimination of the temptation which occasions it, he must have studied to little purpose the history of elementary education since the days of Lancaster. "No one can deplore," he says, "more than I do the necessity of thus haggling as it were for legislative provisions, to secure what common honesty and high feelings of honour ought to secure without them." Surely the whole history of priestism from the horrors of the Inquisition to the petty tyranny which has forced the little Methodist or Independent to learn the Church Catechism, is enough to show that, where the interests of dogma are concerned, common honesty and high feelings of honour are simply out of court. We venture to think that Mr. Seebohm would scarcely differ from ourselves as to the ultimate issue of this question; and we believe that if men raised by character and position above the petty gusts of sectarian passion would throw their influence into that movement which seeks to banish sectarian rivalry once and for ever from the schools, the resistance feared by the *Pall Mall Gazette* from "the vast body of educational enthusiasts" and "the hostility of the ratepayers throughout the greater part of England" would be very much less than is supposed.

The evil is that the men to whom we have referred, will persist in looking upon this agitation as a mere question of sectarian contention between the Nonconformists and the Church. Being then associated by social bonds with that Establishment which dominates society in England, they are inevitably led into the adoption of an attitude of "friendly neutrality" which greatly tends to postpone the inevitable issue. Could they but be brought to acknowledge that the real question is between the secular interests of the State on the one hand and the fanaticism of all denominations on the other, there is little doubt to which side their influence would be given. The false assumption to which we allude is manifest in the following extract from Mr. Seebohm's article. Referring to the opposition of Nonconformists to Government grants in aid of national education, he says, "It has no doubt increased immensely the religious difficulty of dealing with national education, and has so completely given the Church of England the start, that no legislation can possibly place the latter on a practical equality as to their influence or the number of their schools. No legislation can give them back the ground they have lost by the false attitude they assumed twenty years ago, or rob the Church of England of the ground it has gained." If Mr. Seebohm refers to the loss of an opportunity for concurrent endowment, or for making with the Church of England a more equal division of the spoil than would be possible now, we can assure him that not one in a hundred of Nonconformists regards this loss otherwise than as an unspeakable gain. Those amongst us, if any, who would have concluded so unrighteous a bargain, have undoubtedly lost all chance of making it now. All we can say is, so much the better, better for them; better for the Church; better for the nation at large. For the spiritual and the secular interests of the nation alike flourish

best in the absence of those sectarian disputes which impede the light of justice and poison the air of charity.

SKETCHES IN PARLIAMENT.

I.

ANY one looking down upon the House on the second day of the present session will notice the fact that members have been more than usually prompt in obeying the writ by which the Parliament of the United Kingdom was summoned to meet. The first public assembly in the world is representative in more than one sense. At every public and private gathering there are said to be laggards; but, as far as our observation and remembrance extend, there are fewer laggards in the present House than we have ever before known. The benches are unusually full and animated, and, excepting Mr. Bright, whose reappearance is anxiously looked for, not a noticeable man is absent.

This week the business of the Speakership engrosses the main attention of the House. Mr. Denison formally resigned his office in the presence of comparatively few members early on Wednesday afternoon. The right hon. gentleman appeared to choose the opportunity of a rather scanty House to discharge what, under any circumstances, would have been a painful duty. No man likes to surrender an honourable position because of gathering age and failing strength—to quit, for ever, his accustomed sphere, and know no more those that have known him so long. It was with an evident effort that Mr. Denison rallied himself to say the few graceful and touching words which fell from his lips as he announced his intention of quitting his laborious post. He was deeply moved, and it is no discredit to the House to report that every member present seemed to share his feelings. A few fitting words from Mr. Gladstone and Sir John Pakington—Mr. Disraeli being accidentally absent—and the House assumed its wonted condition.

Not to-day, however, do we part from Mr. Denison; there is something more to be done. On Thursday the House was crowded "from floor to ceiling," to see the last of the Speaker. Mr. Gladstone rose early in the afternoon to give expression to the sense of the House, and to move the address to Her Majesty which is usual on such occasions. But one part of the address was omitted, for the Speaker declines to take the customary pension of 4,000*l.* Mr. Disraeli followed very happily—he is always happy in such work, his figures and characters being cut so clean—and the Speaker made his last address. Then came a roll of cheers from the hearts of members, such as one seldom enough hears, and the Speaker's place was soon afterwards vacant.

It is fifteen years since we had the resignation of a Speaker. The Parliament broken up by the election on the Chinese war was the last over which Mr. Shaw Lefevre, now Lord Eversley, presided. Congratulating Mr. Denison on his succeeding to the vacant post, Lord Palmerston said, "I trust you will equal Mr. Shaw Lefevre—it would be flattery to any man living to say that it would be possible to surpass him." It would also be flattery to Mr. Denison to say that he has excelled his predecessor. His urbanity, his personal kindness, his firmness, his knowledge, have been all that could be desired, but of late years there has been an apparent want of readiness and firmness. Certainly the last two sessions have been the most trying of sessions, demanding all the quickness, courage, and endurance which it would be possible to possess, and no one who had seen anything of the business of the House during that period could wonder that the Speaker was fairly worn out by his labours. If ever a man earned a right to rest, that man is the present Lord Ossington.

What a change has come over the Legislature during the reign of the late Speaker! When he was elected, Lord Palmerston had returned triumphant from that appeal to the country by which Mr. Cobden, Mr. Bright, Mr. Milner Gibson, and Mr. Miall were unseated, and now it is years since Lord Palmerston was laid in his grave, and the spell of his influence broken. That old Parliament seems very old now, although it was only the Parliament of 1857. We think of who were in it, and who are not in it now—Sir James Graham, Thomas Duncombe, Edward Ellice, Richard Spooner, Mr. Ewart, General Thompson, George Hudson, James Wilson, Sidney Herbert, Charles Buxton, Mr. Muntz, Sir Joseph Paxton. The small band of Nonconformist members who then had seats is almost entirely dispersed. Amongst them were the names and figures of Matthew Talbot Baines, Mr. Cheetham, Frank Crossley, and James Kershaw. Yet the House strangely retains its identity even at the end of half a

generation, and most of the names called in 1857 would, we think, be found to answer in 1872.

Mr. Brand, the new Speaker, was, if our memory serves us correctly, assisting Sir William Hayter in 1857, and probably not dreaming for an instant of the honours which time would bring to him. We all now accept him as the best possible choice. No one who has known him but will say that he will do his duty courteously, intelligently, and firmly. Personally he is better known than any other member, which is a great thing, and he is liked, which is a greater thing. On Friday evening, before his election, the House wore an unaccustomed look to all. The solemn and gorgeous mace was absolutely put away for a time in the Serjeant-at-Arms' chair, and the clerk had the position of Speaker. It is a crowded House, for everyone wants to see how the new sun will rise. Sir Roundell Palmer expatiated skilfully and delicately on the peculiar merits of Mr. Brand, and was aptly followed by Mr. Locke King, who managed to say something new and pertinent, even although he followed a master in the art of oratory. Everybody knew that there would be no division, and Mr. Brand accordingly took his place. His speech was exceedingly brief, but it was well delivered, and in a voice which must have confirmed the members in the conviction that their selection had been a good one. It was clear and resonant, and will we should think be almost as well heard as was Mr. Shaw Lefevre's. But although Mr. Brand was chosen on Friday, the form of election was not over. That was postponed until Her Majesty had signified her approval of the choice which her humble Commons had made.

By Monday the ceremony was fully completed. Dressed in plain court suit, a short wig, preceded by the Mace, supported by his nominators, and followed by all the members present, the Speaker Elect went to the House of Lords and informed Her Majesty's Commissioners of the choice the Commons had made. The Commissioners thereon signified Her Majesty's approval. The Speaker returned his humble thanks, and entreated that the faults of the Commons might all be visited upon him, which, unfortunately, is never done. Then the Speaker returned, and in a few minutes made his appearance in full costume, which, however, contrary to expectation, rather seemed to diminish than to add to his stature. Business was begun at once. Ease, decision, and promptitude characterised the new Speaker's action all through the evening, and no one would have supposed that he had not sat in the chair for many years past.

The evening, however, was anything but a lively one. The announcement of Lord Mayo's assassination made by Mr. Gladstone as soon as the petitions had been presented, threw a gloom over the House, for, as Lord Naas, the late unfortunate viceroy was familiarly known in the Commons. We have scarcely ever, if ever, seen Mr. Disraeli almost incapable of speaking, but it was with great difficulty that he could utter the few sentences relating to this event which fell from his lips. After this, the real business of the session may be said to have commenced, and the Royal Parks and Gardens Bill was actually read a second time, but met an indignant though ineffectual protest from Mr. Vernon Harcourt, Mr. White, and Mr. Alderman Lawrence. But those protests came from below the gangway, and therefore the bill was carried. Should it become law, as no doubt it will, there will be no more political meetings in the people's parks.

The provisions of the Regulation of Mines Bill were clearly explained by Mr. Bruce; and this promises to be one of the few satisfactory measures to which the name of that right hon. member has been attached. Then we had the Education (Scotland) Bill, the details of which, as given by the Lord Advocate, were listened to very intently by the Radical section. It was evident at once that the clauses giving power to the school boards to settle the religions in the schools would be opposed. It was very well for the Lord Advocate to say that there was hardly the possibility of a religious difficulty in Presbyterian Scotland. But, as Mr. McLaren remarked, once tax the people for religious teaching, and the difficulty will appear quickly enough. The blots in the proposed bill were fairly hit by subsequent speakers, especially by Mr. Dixon. The discussion, however, was a brief one, and the second week of the session was most happily commenced by the House rising before midnight.

BIRMINGHAM IN A DEAD-LOCK.

THE state of the Education controversy in Birmingham furnishes a striking illustration of the practical working of Mr. Forster's Act.

We need hardly remind our readers of the deep interest which this great town has taken in popular education. It has vast educational institutions of its own; it had taken active steps to procure the reform of its great grammar school before the Endowed Schools Act was passed; and it was the birthplace of the National Education League. The energy with which this organisation was worked, did much to create that "wave of enthusiasm," on which a truly national system of education might have been successfully floated; and there is no town in the empire where such a system would have been more heartily welcomed.

A little more than twelve months ago the election of the school board took place. Every one knows that Birmingham is essentially Liberal, politically and religiously. This was shown at the last election, when the Liberal candidates were triumphantly carried, in spite of the minority clause. But at the election for the school board the true character of the Elementary Education Act began to appear. It appealed directly to all that was narrowest and most sectarian in the community; it repressed and discouraged all that was most liberal. The usual ecclesiastical cries were freely raised. It was not the Church that was in danger now, but the Bible and religion itself. The education question was smothered in the ecclesiastical. The cumulative vote completed the victory of the clerical party, as much to their own surprise as to the astonishment of their opponents. The curious spectacle was seen of a majority on the school board elected by a minority of the ratepayers. The highest on the poll, a Roman Catholic priest, had only 3,169 voters, while the lowest of the successful Liberal candidates polled 13,567 voters, and the lowest of the unsuccessful Liberal candidates polled 12,284 voters! It was not without truth, as well as wit, that the candidate who headed the poll spoke of himself and the clerical party as "fluke" members of the board. If a vacancy occurred, not one of those gentlemen, nor anyone holding their sentiments, would have a chance of being chosen by the constitutional way of appealing to the majority. Can anyone be surprised that the constituency is indignant at being swamped by the device adopted by a Liberal Government?

The first struggle between the two sections of the board took place on the framing of the bye-laws, and we need not say that the crucial question was the payment of fees in the denominational schools. The intellectual resources, the moral earnestness, and the courage which were displayed in the contest, have exercised an influence far beyond the locality in which they were exhibited. But they were fruitless in arresting the course of the majority. The bye-laws were carried with the obnoxious provision, and were approved by the Education Department. There remained some lingering sense of justice in the minds of the clerical party, and it was distinctly understood that these bye-laws were not to be enforced until board schools were erected. It seemed a mockery to talk of the parent's right of choice at all. But presently even this feeling died away. Without any change whatever in the state of things, the majority determined to put in force the compulsory clauses of the Act, some members deeming it a sufficient fulfilment of their pledge to stand neutral. Not a single board school has been erected. Nay, some schools which were offered to the board upon the simple condition of the religious element being confined to Bible reading, were contemptuously rejected, and have been closed. We have thus in this great town all the anomalies which the Elementary Education Act is capable of creating. Here is a board representing a minority of those who actually voted; this board determines to compel attendance and to pay fees, and yet it has made no adequate provision for the children to be educated, nor for a choice of schools to which they can be sent. The majority insist with great vehemence upon the right of the parent to choose the school for his child. To teach that child the common elements of secular learning, without adding the special religious tenets which the parent believes, is a grievous wrong. This is the new doctrine of the rights of conscience which the clerical party zealously espouse. But the borough has every form of religious belief, and when the parent asks for the "choice," the board point him to the Church of England or of Rome.

There is another representative body in Birmingham. The Town Council represents the ratepayers, and is chosen in the old constitutional fashion. The constituency is precisely the same as that which elects the school board, but how wonderfully different the result! The school board has served a precept upon the Council calling upon them to pay 4,000*l.* to their treasurer. There was no evidence that a single

fee had been paid to a denominational school. There was no certainty even that a single fee would be paid out of the sum demanded. But the board had taken power to pay such fees, and had determined to put the compulsory clause of the Act in operation. This was sufficient to decide the action of the Council. They would not even risk such an application of the rates. They were the guardians of the public funds, and by a majority of 42 to 12, determined not to obey the precept. We have thus the strange spectacle of two bodies, professing representative of the same people, acting upon directly antagonistic principles. The school board proposes to spend the rates upon schools over which it has no control, and in violation of the religious convictions of the ratepayers; and the Town Council, because they might be so spent, declines to become the instrument of collecting them. It has saved the principle of local government and responsibility from contempt.

This is the last move in the game, and it remains to be seen what course the majority on the school board will now take. They may retrace their steps, and give such assurances as to the appropriation of the rates as may justify the council in collecting them. They may apply to the Court of Queen's Bench for a *mandamus* to compel the council to levy the rate, and they may succeed; or they may determine to collect their own rate. In either case the real conflict is only just beginning. None know the men they have to deal with, better than the majority of the school board themselves. One member of the council indignantly exclaimed that "after forty long years they had only got rid of one church-rate to get another." Another member declared that whether the rate was levied by the council or by the school board, he would not pay it. This ought not to surprise Her Majesty's Government. It was distinctly placed before them when the Act was under discussion. Those who were most ready to ridicule such apprehensions begin now to entertain them. Nonconformists are becoming increasingly sensitive to the application of their principles, and increasingly resolute in the maintenance of them. It is not difficult to see that the fire kindled at Birmingham will spread to every part of the kingdom. Is it impossible to convince Parliament that the only solution of the "religious difficulty" is to "render unto Cæsar the things which are Cæsar's, and unto God the things which are God's"?

SIR C. BAKER'S EXPEDITION IN AFRICA.—The Prince of Wales has published a letter, dated August 26, 1871, but only just received from Sir S. Baker. He had been 175 days taking his fleet and soldiers from Khartoum to Gondokoro, a distance of 700 miles, the difficulties of the navigation being almost insuperable. He had to cut a road through the river vegetation nearly the whole way, lost men daily from malaria, and was of course passively obstructed by all the officials except the Khedive, they disapproving altogether of the suppression of the slave-trade. The Baris also, the tribe most strictly allied to the slave-catchers, give great trouble, but Sir Samuel pronounces his black troops excellent, and apparently does not doubt that he shall establish a regular government at Gondokoro, though it will be a work of time and patience, and he can only write once a year. He is building a town and fort and devising the subjugation of the Baris.

THE THANKSGIVING SERVICE.—It is understood to be finally settled that the royal procession on Thanksgiving Day (the 27th inst.) will return from the City by way of the Embankment. The Queen and Court will proceed to St. Paul's in semi-state. Her Majesty's seat will face the choir, and will most probably be a few yards eastwards of the centre of the dome area. In the choir there will be 200 singers. The preparations inside the cathedral are making rapid progress. It is more than hinted that about ninety-nine persons out of every hundred who apply for tickets to attend the service will be doomed to disappointment, although the admissions are expected to reach nearly 12,000. The House of Commons will probably take about 1,000 tickets, and the Lord Chamberlain has allotted another 1,000 to the Dean and Chapter. The Lord Chamberlain will distribute a certain number of tickets among ministers of the various denominations.

SLEEPING THROUGH THE CENTURIES.—On an occasion when Colonel Barry brought forward a motion on the British navy, Lord North said to a friend of his who was sitting next to him in the house, "We shall have a tedious speech from Barry to-night; I dare say he'll give us our naval history from the beginning, not forgetting Sir Francis Drake and the Armada. All this is nothing to me, so let me sleep on, and wake me when we come near our own times." His friend at length roused him, when Lord North exclaimed, "Where are we?" "At the battle of La Hogue, my lord." "Oh, my dear friend," he replied, "you have woken me a century too soon!"—From "A Book of Parliamentary Anecdotes."

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

PRESIDENT GRANT.

It is almost as hard to find out what manner of man President Grant is as to discover who wrote the letters of Junius. I have heard those who profess to know him intimately declare that he was a "true Christian," a "teetotaler," a "great general," an "accomplished statesman"; and, on the other hand, that he was a "drunkard," a "bloody butcher but no general," a "fool," and "nothing but a lover of wine and horses."

In England President Grant is far more generally popular than here, where the slanders about him are so numerous and persistent, that even Republicans admit that they "don't know what to believe." Here is a specimen of the way in which the Democratic press criticises Grant. I take it from a Pennsylvania paper:—

There are other and greater rascals in office than William M. Tweed. A man by the name of Grant holds the most exalted position in the bestowal of the American people. He is known as a taker of gifts from applicants for office under his administration. He is known to be guilty of the odious political crime of nepotism, having conferred numerous offices upon his near relatives and created a family dynasty of office-holders. He is known to have usurped the powers of the Federal Legislature in levying war against a foreign country with which the United States are at peace, in the case of his armed intervention in the affairs of San Domingo. He is known to have field-stocked in a corporation which was given a profitable contract by the Federal Government. He is known to have been connected with Jay Gould, the prince of stock gamblers, in financial transactions the success of which depended on a knowledge of the secrets of the Treasury department. He is known to have been as poor as a church mouse before he became President, but to have since amassed a million of dollars on a salary of 25,000 a year. What say the pious gentlemen of the Radical party who make broad their phylacteries, and utter loud prayers in the market-places for salvation from Tammany, to the record of this man? Who among them all will step forth and say to this "national Tweed," as the Democracy said to that one of New York, "Away! away! Your touch is pollution."

I suppose, if I had simply remarked that such statements as these were daily made all over the Union, the enlightened editor of the *National Baptist* would have called me a "caricaturist." What will he say of the writers in his own State who thus describe the chief of the American nation?

It is amusing to "hear both sides." A Republican gives you his own estimate of things, and concludes by saying, "None but knaves attach any importance to the lies of the Democratic Press." A Democrat paints the reverse picture, and then triumphantly remarks that "the Republicans are all thieves, and only fools believe in their statements." According to this, an Englishman who thinks well of Democrats is a knave, while, if he admires the Republicans, he is a fool. You will see, therefore, that the foreigner who attempts to impartially review American affairs has no easy task. He is in constant danger of being harpooned by some utterly partisan paper.

Referring to the late Mr. Vallandigham, the editor of *Scribner's Monthly*, in the number for August, 1871, remarked very appropriately:—

"This abuse of political men while living, and this laudation of them when dead, convict the political press of the nation of a bigotry of which it ought to be thoroughly ashamed. It all comes of our self-conceit. We make no room for opinions that differ with our own. To every man opposed to us we attribute unworthy motives. Our political opponents are regarded as men without principles. Their motives are more than questioned—they are denounced. Our active politicians seem to be knaves to thousands of their fellow-countrymen, and are treated as knaves by hundreds of presses; and, so habitual and persistent are misconception and maltreatment in this respect, that men of sensitive natures and a tender regard for their own good names and reputations shrink from all participation in politics. It is true beyond dispute that a man of the most stainless character and the purest motives has only to become a candidate for office, or to participate influentially in political affairs, to become the target of a great army of dirt-throwers, who lose no opportunity to soil his name and blacken his motives."

Mark Twain has written a splendid satire on "the great army of dirt-throwers," detailing an imaginary experience in an election campaigning for State Governor. *Scribner* and Mark Twain can tell the truth without being considered mere "caricaturists."

Mr. John Quincy Adams, the son of Charles Francis Adams (whom all Englishmen respect), and the member of a family famous for statesmen, thinks it not beneath him to write as follows of the present Government:—

I regard the present administration as a national calamity, and its continuance should be averted at any sacrifice, not because Republican in politics, but because it is mean in character, sordid in tone, and ignorant, corrupt, and arbitrary; because, more than any administration we have had, it has disappointed the hopes and deadened the generous aspirations of the good men of all parties; because it is doing more to permanently disunite the States than the government of Jefferson Davis ever did; because its chief

conceives there is no means for a free government but military force; no public auction but private profit.

The New York *Sun*, which has nominated Horace Greeley for the Presidency, is still more caustic:—

It is certain that General Grant, if nominated, would fail to receive the support of the best and ablest men of the Republican party. The popularity he attained through his military achievements has been utterly destroyed by the discovery that he is not only unfit to discharge the high duties that have devolved upon him in his civil capacity, but that his personal characteristics are such as to give offence to all decent people. His lawless favoritism, his excessive love of money, and his bestowal of high offices in return for presents; his abject truckling before the rich and powerful, and his supercilious contempt for the masses who have placed him in power; his arrogant disregard of legal restrictions; his encouragement of bribe-taking; his suspicious connection with the money-getting schemes of disreputable speculators and adventurers; his support of the slave-traders of Cuba against the patriots who are struggling for their own freedom and half a million of enslaved Africans; his disgraceful and illegal action in placing the commanders of American ships of war under the orders of the mongrel impostor Bæz, and his general recklessness and incompetency, have all combined to produce a revulsion in public feeling which will make itself manifest at the proper time in a most effectual manner. The ablest of the Republican statesmen feel the deep humiliation of serving under a President of so low an intellectual grade; while the great mass of the intelligent people of America are ashamed to see the highest office in the nation filled by a man who is so dull that to save his life he could not write a commonplace Thanksgiving proclamation in good English, and whose poverty of ideas is such that he cannot make a speech of three sentences without rendering himself an object of derision.

These charges against the President of the United States, so often and so circumstantially made, are they true? If they are, the conclusion which anybody who is not a mere partisan must aim at is that the fault is less with the man than with the system. If Grant has abused his official position by accepting presents and otherwise, is it any wonder when the circumstances are taken into account? Is it not usual, with very rare exceptions, for men who possess power to misuse it? The evil of making rich presents to Presidents is not a new one. Even Lincoln, if he did not accept complimentary donations, allowed his wife to do so, and Mrs. Lincoln's attempt, after her husband's death, to sell the gifts she received, will be a sore spot with Americans for many years to come. General Grant is, I fear, more open to the charge of nepotism than to anything else. At all events, he can claim that he is not "worse than an infidel," for he has not forgotten to provide for those of his own household. The *Troy Budget*, a few months ago published a lot of comic letters from persons who were unable to attend a picnic near the Modern Ilium, and among the rest was one from "Useless Grant," regretting he could not attend, but promising to take tickets for all his relations in office, which would, of course, make the gathering a pecuniary success! In England the royal family possess but little patronage, and that little is constantly being reduced. Here the President's patronage is far beyond what Dominie Sampson would have called "pro-di-gious," while it is always increasing! If you or I were the dearest friend of the Prince of Wales, the prince could not give us a berth in either the naval, military, or civil service; but here a President could, if he liked, give me a snug appointment, with promotion every day of the year. This power is the root of all mischief, and whatever General Grant may be, his removal would not remedy it. With all their contempt for monarchy, the Americans might in many respects copy our system to advantage.

Lord Palmerston used to say "nothing succeeds like success," and General Grant has succeeded both in war and politics. If he be a fool, he must have some uncommonly wise men to guide him. Fools do not usually negotiate Alabama treaties, reduce national debts, or promote civil service reforms. When somebody during the rebellion charged Grant with drinking whisky, Abraham Lincoln said he wished the other generals would drink whisky of the same sort, for Grant won all his battles. Whatever be the source of the President's inspiration, he is still "winning his battles," and Englishmen cannot but feel respect and admiration for a national ruler who has proved himself the friend of peace and a lover of justice. The personal canards about Grant are as absurd as the libels so common in America about the Prince of Wales. I have referred to them only as illustrative of the peculiar passion for slander which is the worst form

* This letter of our correspondent, we need hardly say, was written before the new Alabama policy of the President's Cabinet was known—in America at least. It enables us to judge more accurately how far General Grant merits the title of being "the friend of peace and a lover of justice."

of political disease in the United States. That there is deplorable rottenness and corruption in the national Government—especially in the Southern States—is beyond doubt, but that President Grant is personally implicated, nobody but fanatics of the Horace Greeley type really believe. To find the press making reckless charges which are known to be false shows how easily liberty of the press may degenerate into license.

The vice of "dirt-throwing" at public men, is nothing new in America. The "Father of his Country" was at one time the best-abused man in the United States. Writing to Jefferson in 1796, George Washington said:—

Until within the last year or two I had no conception that parties would or could go to the length. I have been witness to, nor did I believe until lately that it was in the bounds of probability, hardly within those of possibility, that, while I was using my utmost exertions to establish a national character of our own, independent, so far as our obligations and justice and truth would permit, of every nation of the earth, and wished, by steering a steady course, to preserve the country from the horrors of a desolating war, I should be accused of being the enemy of one nation and subject to the influence of another; and, to prove it, that every act of my administration would be tortured and the grossest and most insidious representations of them made by giving one side only of the subject, and that, too, in such exaggerated and indecent terms as would scarcely be applied to a Nero, a notorious defaulter, or even a common pickpocket.

In the *Philadelphia Aurora*, George Washington was stigmatised as follows, just before he left the Presidential chair:—

If ever a nation was debauched by a man, the American nation was debauched by Washington; if ever a nation was deceived by a man, it was deceived by Washington.

The notorious Tom Paine thus publicly libelled Washington:—

As for you, sir, treacherous in private friendship and a hypocrite in public life, the world will be puzzled to decide whether you are an apostate or an impostor—whether you have abandoned good principles, or whether you ever had any.

The *Philadelphia Aurora* was still more disgracefully virulent when Washington had become again a simple citizen. When we remember that Washington, now universally venerated, was once denounced in these unmeasured terms, we, as Englishmen, may well hesitate to believe the evil stories about General Grant.

Foreign and Colonial.

FRANCE.

At last M. Thiers finds an Imperialist champion worthy of his steel added to his existing difficulties in the Assembly, through the return of M. Rouher for Corsica on Sunday by an overwhelming majority. Great sensation has been caused in Paris and Versailles by the result, particularly by the vast preponderance of Imperialist votes which the Corsican soldiers gave.

While the Comte de Chambord's adherents of the Right expect him to issue a new manifesto, they are drawing up a memorial in favour of grafting Parliamentary institutions, a free press, and liberty of religion on the old traditional and hereditary monarchy. Meantime the Left is believed to be preparing a new demand for a definitive Republic, with a President for life, a Vice-President, and two Chambers.

Negotiations with Germany, "upon another basis" than a national loan, for the liberation of the occupied departments, have been opened by the French Government; and the result will shortly be made known to the Assembly.

The promoters of the proposed reintroduction of public gambling in France speak most confidently of success. According to the *Gaulois*, it has already been decided in principle that the gaming-table shall be established in various watering-places.

In the Commission of the French Assembly on the liberation of the territory, M. Casimir Perier has deprecated the lending of official countenance to the national subscription scheme, on the ground that to do so would impede diplomatic action. The Commission on the Budget has declined altogether to examine the question.

It is announced from Versailles that in consequence of the Alabama dispute, the attention of the French Government has been directed to the necessity of appointing a new Minister at Washington.

M. Casimir Perier, who formerly belonged to the Left Centre, has now joined the Right Centre, and is trying to effect a fusion between these two sections. He has declined the post of French Ambassador in London which has been offered to him. M. Léon Say, the Prefect of the Seine, has agreed to withdraw his resignation.

At Versailles a court-martial is trying fourteen Communist prisoners accused of the murder of the Dominican monks at Arcueil. Seventy witnesses are to be heard in the case.

The *Times* correspondent says:—"The Government has received some very interesting information from several *Préfets* of Departments respecting the propaganda now being carried on by the *Internationale* in the country districts. Sections are being formed in those districts, correspondents are appointed, and the affiliated members receive cards

which enable them to obtain, when travelling in France or abroad, the protection and assistance of the affiliated members of the places where they may find themselves. It is exceedingly probable that very shortly the representatives of the European Powers will come to an understanding to propose to their respective Governments effectual general measures against the action of the *Internationale*."

The Duc d'Aumale, having been elected a member of the commission upon Algerian questions, has delivered a speech in his Bureau which has been highly approved. It is said that he possesses a voice and delivery which give promise of success in the Tribune.

The committee on the property of the Orleans Princes approve the Government proposal for the restitution of the property.

The Committee on Superior Instruction have unanimously agreed that associations with this object have entire liberty to constitute themselves, and are not to be amenable to laws affecting other associations.

The Free Trade Deputies in the Assembly are now founding an association entitled the League of Commercial Liberty, on the model of the Cobden Club. It will have ramifications throughout France.

GERMANY.

In the Prussian Chamber of Deputies on Friday there was a debate on the subject of the inspection of schools. Prince Bismarck referred to the connection existing between the Roman Catholics and the Poles, and said that in districts where the population was mixed the clergy objected to education being given in German. Whole villages in Western Prussia had thus lost the use of that language; but the forbearance of the Government was now at an end, and, following the example of the French in Alsace, it would make arrangements for teaching the Poles German. In the course of his speech Prince Bismarck spoke of the Centre party as one with which he wished to make peace, provided they would abandon connections which rendered peace impossible.

By 197 against 171 votes, the Chamber on Saturday passed the third reading of the Education Supervision Bill. During the debate, Prince Bismarck explained his speech of the previous day as referring not to political but to religious sympathy between the Centre Party and the Poles. The Chancellor affirmed that in Germany alone were the Roman Catholic clergy "international," preferring the interests of their Church to those of the State; and he emphatically declared his firm belief in the confession of a living Christian faith—a belief that led him to protect the fundamental laws of the State against attacks from whatever quarter.

It is stated that Prussia is about to construct, near Cuxhaven, an immense harbour, like that of Cherbourg.

The *North German Gazette* announces that, according to a communication from the Bishop of Strasburg, the Holy See no longer considers the Concordat of 1801 legally valid. The *Gazette* adds, that the Imperial Government would on its part have adhered to the provisions of that compact, the acknowledgment and validity of which are now denied on the part of Rome; but that, on the other hand, no hope of fresh negotiations can be held out. The Imperial Government will now itself take in hand the settlement of the relations between the State and the Church in Alsace and Lorraine.

FOREIGN MISCELLANY.

We learn from Madrid that 2,000 Spanish troops have been sent to Cuba.

The cholera still continues in Revel and St. Petersburg.

A Bombay telegram reports the arrival of the King of Siam in that city on Friday.

Admiral Cockburn, commander of the East Indian naval station, died on Saturday at Calcutta.

The Emperor of Russia has arrived at Nice. He had an interview with the Emperor of Brazil, who had delayed his departure for the purpose.

A resolution of the Swiss National Council, interdicting the order of the Jesuits in Switzerland, has been approved by the Council of the States.

A correspondent of the *Unita Cattolica* says that the Pope is about to issue an encyclical letter on public instruction.

THE DIAMOND FIELDS OF SOUTH AFRICA.—The yield of diamonds in the colony still continues to be large. At the fields the diggers had taken the law into their own hands, and burnt some canteens, the proprietors of which were accused of purchasing stolen diamonds from the natives.

THE FAMINE IN PERSIA.—The Persian famine still continues, to a most painful extent. The latest telegrams from Ispahan state that ten thousand poor are "on hand" of the English Committee, which has funds for six weeks, but requires money for four months, until the summer crops are available. There have been severe snowstorms—"the heaviest for seven years," and the "sufferings of the poor are terrible." The sum of 12,000*l.* has been contributed in England; but the fund is now almost exhausted.

FRANCE AND ITALY.—Unpleasant feeling has been created at the Italian Court by the non-appointment of a successor to M. Goulard in the French Embassy at Rome; and it is asserted that the Cavaliere di Nigra, who has so long represented Italy in Paris, will be removed to St. Petersburg, his duties in the French capital being performed by a mere *chargé d'affaires*.

PROGRESS IN NEW ZEALAND.—An interesting fact is mentioned by the Wellington (New Zealand) correspondent of the *Times*. "Our relations with the natives," he says, "continue to improve. The policy of conciliation has triumphed over the jealousy of races. Our fire-eating politicians no longer talk of 'conquering a permanent peace.' The spade, the pickaxe, the telegraph wire, and the stage-coach are doing what legions of men, with 'arms of precision,' and the latest improvements in the art of war, failed to do. Hundreds of natives are now working for Government wages who three years ago were burning our villages and murdering our outsettlers almost without resistance. They are now helping us to make roads into their very fastnesses, where three years ago it would have been death for the white man to set his foot. All this has been brought about by the exercise of a little common sense, patience, and discretion."

ILL-TREATMENT OF AN AMERICAN MISSIONARY IN CHINA.—A Pekin correspondent of the *North China Herald* gives an account of a violent attack by a mob on an American missionary. One of the American missionary societies (the writer says), had succeeded in planting a station in Yujok, a large city about eighty miles west of Pekin. There was some difficulty in getting possession of the premises, after the lease had been drawn and the advance-money paid. There has been considerable opposition and persecution clearly traceable to the officials. On a recent Sunday, the Rev. Mr. Pearson was interrupted while preaching, and such a hostile spirit manifested that he thought it wise to withdraw. He was, however, followed and waylaid, thrown down, beaten and pelted with stones. When he reached home, his clothes were soiled and torn, and the blood was running freely from wounds in the face and head. What notice the American Government will take of this affair remains to be seen.

THE MURDER OF FISK.—A correspondent in New York, writing on the 22nd ult., says:—"There is a growing opinion here that the murderer of James Fisk, jun., will succeed in escaping from the gallows. An immense array of counsel appeared the other day, when Stokes was arraigned in court to plead on the indictment, and they are the same men who succeeded in bringing so much extraneous matter on the case of M'Farland, who, it will be remembered, was tried for the murder of Albert D. Richardson in 1870, and prejudiced the minds of the jury against the murdered man. The line of defence to be followed by Stokes's counsel will have the same effect. They intend to show that, owing to Fisk's popularity with the judges on the bench, it became impossible for Stokes ever to receive justice in the courts of this city against Fisk, who had detectives engaged in hunting on his track, that he not only was in danger of his life, but had no remedy even against the meanest attacks of the Erie Railway manager. It will be shown how thoroughly the murdered man had the judiciary of this country under his power. As such, the trial of Edward S. Stokes will, indeed, be a *cause célèbre*."

ASSASSINATION OF LORD MAYO.

On Monday afternoon a telegram from Calcutta arrived at the India Office, the gravity of which necessitated its immediate communication to both Houses of Parliament. It announced that on the night of Thursday last (8th inst.) the Governor-General of India had been assassinated at Port Blair, the celebrated convict settlement on the Andaman Islands, at the mouth of the Bay of Bengal. At the time of the tragic occurrence his lordship was engaged in one of the extensive tours of observation by which his administration has been distinguished. He had not long returned from the Camp of Exercise at Delhi, where he attended the military manoeuvres carried out under the direction of the Commander-in-Chief, when he started to pay a long-contemplated visit to the distant province of Burmah. His voyage to Rangoon, in the flag-ship *Glasgow*, was extended southward as far as the Andaman Islands, that he might personally inspect the penal establishment at Port Blair, which constitutes one of the great social questions of India. It was founded in the year after the mutiny for the reception of Sepoy rebels, but it subsequently outgrew this special design, and became a general destination for the worst class of criminals. The assassin, Shere Ali, had been sent thither three years ago under sentence of transportation for life for a murder committed in the year of the mutiny. According to the telegram, the Viceroy had finished his inspection of the several stations, and in the dusk of the evening was on his way back to his boat, when he was stabbed twice in the back before his guards could seize the assassin. He did not survive many minutes, and the man-of-war which had been conveying him to Rangoon returned at once with his dead body to Calcutta. The news was forwarded to London from the first telegraph station accessible, that on the small island of Saugor, at the mouth of the Hooghly.

The *Daily News* publishes the following special telegram from an eye-witness of the crime, dated Calcutta, Feb. 12, 8.55 p.m.:—

The Viceroy left Moulmein on the 6th, and reached Andaman Island this morning (Feb. 8). His visit ended in a fearful tragedy the same evening. After inspecting the public institutions in all the dangerous parts of the convict colony, he ascended Mount Harriet, for the view, accompanied by a superintendent, staff of seven, and an armed police guard. Between Mount

Harriet and Hope Town, at the base, about 200 natives, convicts, destitute, sick men, and ticket-of-leave men, were returning in the dusk, when, on the pier, within a few yards of the boat, as the Viceroy quickened his pace, the party became less compact, and a convict, hitherto unseen, rushed at the Viceroy and stabbed him twice behind. He died in a few minutes, scarcely speaking. The murderer, a Khybernee, apparently with (f) an accomplice, declares himself inspired by God. No blame is attributable to the officials. The Viceroy was fearless, and had complained more than once of the precautions as irksome. I was present.

The sad news caused intense excitement at Bombay. At Calcutta business was suspended. All the Dublin papers, without exception, express the utmost pain at the fate of Lord Mayo, and bear testimony to his amiable personal qualities and earnest desire to perform well every public duty entrusted to him. In his own country, among his friends, neighbours, and tenantry, great gloom prevails, and the sad intelligence has produced a marked effect.

It is understood that pending the selection of a Governor-General for India, Lord Napier of Merchiston, now Governor of Madras, will proceed to Calcutta, and exercise *ad interim* an acting power. Until his arrival the Senior Member of Council will fill the vacant place.

Lord Mayo was the eldest of the seven sons of Robert, fifth Lord Mayo (for some years one of the representative peers for Ireland), and was born in the city of Dublin on the 21st of February, 1822, so that he was within a few days of completing the fiftieth year of his age. He was educated at Trinity College, Dublin, where he took his degree as Bachelor and Master of Arts in the regular course, and was created a Doctor of Laws in 1852; he was for a short time a gentleman of the bed-chamber to the late Lord Heytesbury while that nobleman held the Lord-Lieutenancy of Ireland, and entered Parliament at the general election of 1847 in the Conservative interest as one of the members for the county of Kildare. He did not again contest that county in 1852, but was content to sit during the next Parliament as member for the borough of Coleraine. He continued to represent Coleraine down to the general election of 1857, when he transferred his services to the electors of Cockermouth. Here he enjoyed a secure seat, representing that constituency down to the year 1868, when he accepted the Governor-Generalship of India. He was Secretary for Ireland under Lord Derby's first administration from March to December, 1852, again under his second administration in 1858, and for a third time in 1866. Lord Mayo's accession to the family honours in the month of August, 1867, did not remove him from the House of Commons, as he was not a peer of England or of the United Kingdom. Lord Mayo married, in October, 1848, the Hon. Blanche Julia Wyndham, fourth daughter of George, first Lord Leconfield, by whom he has left a family of two daughters and four sons, all under age. He succeeded in his titles and estates by his eldest son, Dermot Robert Wyndham, Lord Naas, a cornet in the 10th Hussars, who was born in July, 1851, and was educated at Eton.

Epitome of News.

Windsor was *en fete* on Saturday, to welcome the arrival of the Prince and Princess of Wales at the castle, on their way to Osborne. Acting on the expressed wish of the Queen, the town authorities abandoned the idea of a public reception; but the streets were gay with flags and evergreens, and the residents turned out in crowds to hail the return of the prince.

On Monday the prince and princess left for Osborne, after visiting the Mausoleum at Frogmore, and the royal farms and gardens.

On Saturday the Queen received intelligence of the death, from scarlet fever, of her niece, the Duchess of Saxe-Meiningen.

Mr. Butt, Q.C., has contradicted the rumour of his being about to receive an Indian appointment.

Mr. Pope Hennessey, Governor of the Bahamas, has been appointed to administer for a few months the Government-in-Chief of the West African settlements.

The death is announced of Miss Julia Trelawney Leigh Hunt, the eldest surviving daughter of Leigh Hunt. A pension of 75*l.*, payable out of the Civil List, reverts to the Crown.

A contemporary states that Mr. Winterbotham, M.P. for Stroud, and Under-Secretary of State for the Home Department, has been offered the post of legal adviser to the Council of India, which is to be vacated by Mr. Fitzjames Stephens; and the right hon. gentleman has declined the appointment, which is worth 10,000*l.* a year.

The *British Medical Journal* understands that the measure which Mr. Stansfeld will introduce on Friday next will include not only a consolidation of the existing sanitary laws, but also a rearrangement of areas; a reconstitution of suitable boards (chiefly by consolidation) to preside over these simplified and extended areas; and a great extension of the sanitary service of the country.

The *Athenaeum* hears of a painful scandal in the Record Office, some of the documents in which have been mutilated. The offence, as yet, is unpunished.

Professor Fawcett intends to propose the reintroduction into the Ballot Bill of the clause placing on the rates the legal expenses of candidates at elections.

The Bishop of Winchester and the Right Hon.

Chichester Fortescue have left Osborne, where they have been staying a day or two with Her Majesty the Queen.

The office of Vice-Chamberlain to the Queen, vacant by the elevation of Viscount Castlerosse to the peerage, has been offered to Viscount Bury, who, however, has declined the honour.

The acknowledged contributions to charitable institutions last week amount, says the *London Mirror*, to 12,000*l.*

Saturday, March 23, has been finally fixed as the date for the University boat race.

Lord Suffield's Horstead-hall estate in Norfolk has been purchased by Mr. Albert Grant for 105,000*l.*

Mr. Ruskin's election to the St. Andrew's Rectorship being declared void, on the ground of his holding a professorship, the office passes to Lord Lytton, Mr. Ruskin's opponent at the late election.

Five thousand pounds—of which London gives more than half—have been subscribed for the new Livingstone expedition.

Stringent orders tending to secure thorough inspections and surveys of ships-of-war at the dock-yards, and to enhance the responsibility of the officers of the various departments for vessels coming under their supervision, have been issued from the Admiralty.

The correspondence in reference to Sir R. Collier's appointment was published on Saturday. It includes, besides that already known, letters from Chief Justice Bovill condemning the appointment. Justice Willes considers the appointment legal and within the terms of the statute.

The Board of Inland Revenue has taken out a summons against the Corporation of London for having used armorial bearings without a license. Since the year 1798, when the tax was imposed, no such payment has ever been demanded or made. The summons is to be heard at Bow-street on Thursday.

Mr. O'Byrne, editor of the *Irishman*, has raised an action for damages of 1,000*l.* against the Chief Secretary for Ireland and others, for assault committed on him at the Phoenix Park affray last August. The case, in the Dublin Exchequer Court, will occupy several days.

Lord Kimberley received at the Colonial Office a deputation on the subject of the Polynesian labour traffic. In commenting on the difficulty of the question, his lordship quoted the late Bishop Patterson's authority as supporting the regulation, rather than the entire suppression, of the traffic; but he promised that, in concert with the Foreign Office, all possible measures should be taken to avert its evil consequences.

In a letter to the *Bradford Observer*, Mr. Isaac Holden contradicts a report from Paris, that he had subscribed 1,000,000*l.* towards paying off the war indemnity. The report may have originated (Mr. Holden thinks) in the fact that he felt it his duty to subscribe largely towards the relief of the suffering poor during the war, at Rheims and at Roubaix.

Robert Kelly, who, by an extraordinary verdict of an Irish jury, was acquitted of the murder of Head Constable Talbot, was on Friday put upon his trial, at the Dublin Commission Court, for firing, with intent to kill, at one of the constables, named Mullins, who arrested him. The defence was that the shot was fired by accident. He was found guilty, and was sentenced to fifteen years' penal servitude.

The remarkable success which has attended the establishment of Civil Service Co-operative Societies in London has not been viewed with favour by private tradesmen, many of whom at the West-end have found the largest portion of the custom which they formerly had transferred to the co-operative stores. Their grievances were on Friday set forth by a deputation to Mr. Lowe, who, in reply, expressed an opinion against civil service officials engaging in trading pursuits, especially when the benefits were extended to the general public, but added that only Parliament could apply a remedy.

Obituary.

MR. JOSEPH PEASE.—On Thursday morning Mr. Joseph Pease, one of the most successful men and largest employers of labour in the North of England, died at his residence at Darlington. Mr. Pease, with his father, Mr. Edward Pease, George Stephenson, and others, initiated our present railway system in connection with the Stockton and Darlington Railway, which was the first line opened in 1825. The deceased gentleman, then a young man, drew up the prospectus. Mr. Pease was the founder of Middlesbrough, by buying up the land upon which the present town is built, with others, and making it into a port for the shipping of coal, and a general maritime trade. His capital and enterprise had no small share in developing the immense iron trade which has attained such a degree of prosperity in Cleveland. It was, however, with the coal trade of South Durham, and the formation and extension of railways in the North of England, that Mr. Pease was chiefly associated, having been largely instrumental during the time he was in Parliament for South Durham, from 1832 to 1841, in establishing the Great North of England line which has developed into the North-Eastern system. Mr. Pease was a man of great energy, and possessed unusual administrative talent, and was also a graceful and accomplished speaker. He leaves a large family of sons and daughters, his eldest son, Mr. J. W. Pease, being the present member for South

Durham. He was the president of the Peace Society, and has established and maintained, chiefly at his own cost, an extensive system of education in connection with his collieries in the county of Durham. Mr. Pease was the possessor of immense wealth, and has always contributed largely to benevolent and charitable objects throughout the country. He was in his seventy-third year.

THE LATE REV. JOHN SHEDLOCK, M.A.—The decease of the esteemed secretary of the Evangelical Continental Society is a great loss not only to the committee, but also to the various institutions and agencies which they annually assist. The health of the rev. gentleman had been failing for some months past, and foreboded to his friends the fatal result, though he appeared unconscious himself of such an issue. He continued at his post till within the last three or four weeks, and that against the earnest and repeated entreaties of the committee to suspend his labours for six or twelve months in the hope that absolute rest might recruit his wasting frame. He retired to Hastings about three weeks since, intending to return shortly and resume his public duties. But the hand of death was upon him, and he died in a state of unconsciousness on Thursday, the 8th inst., at twelve o'clock noon. He was brought immediately home, and was buried at Abney Park Cemetery on Tuesday, the 13th inst., by his personal friends, the Rev. Robert Ashton and the Rev. Dr. Unwin. The death of Mr. Shedlock at the present juncture is deeply to be deplored, as agencies in Rome, Spain, and Bohemia, &c., have just engaged the attention of the committee, and they required his sagacious mind and practical wisdom to direct. The committee will rejoice if they are able to secure a competent successor; and they entreat that the friends and supporters of the society, and all well-wishers for the spread of evangelical and Protestant truth on the Continent, as well as the secretaries of the auxiliaries throughout the country, will forthwith transmit their subscriptions and donations to the Rev. Robert Ashton, *pro tem.*, at the office of the society, 13, Blomfield-street, Finsbury, E.C.

THE RIGHT REV. SAMUEL HINDS, D.D., late Bishop of Norwich, died a few days ago, in his 79th year. He became Bishop of Norwich on the death of Bishop Stanley in 1849; in 1857 he resigned his bishopric. Since that time he has been a confirmed invalid, and for many years a great sufferer. Dr. Hinds was a moderate Liberal in politics, and one of the most "advanced" school of thought on religious questions, especially during the last few years of his life.

JAMES THORNE.—We regret to announce the decease of Mr. Thorne, of Shebbear. "Rev." he might be designated, if the body with which he was so intimately associated, the "Bible Christians," did not repudiate it. He died at his residence, Headland Park, Plymouth, on Sunday, Jan. 28th, after a very short illness, at the age of seventy-six. He was buried on Friday in the chapel burying-ground at Shebbear, his native parish. The service was conducted by the Rev. W. J. Hocking, of Aberavon, Wales, President of the Conference, assisted by other ministers. There was a very large attendance of persons anxious to show their respect for the venerable deceased, who had been a minister for the long period of fifty-six years and a total abstainer for thirty. This venerable minister, as the *Western Times* justly remarks, "was known far and wide among the body of people to whom he belonged and to large numbers outside them. As one of the founders of the denomination and in all things found faithful, the death of no other man would be so generally felt and mourned. His career as a 'travelling preacher' began in 1816, and at that work he continued several years, when Mr. Thorne became editor of the connexional organs, and consequently ceased from regular itinerant work. His headquarters were at Shebbear, and there the deceased editor resided for a number of years. From this point his labours radiated in every direction, not merely by the publications which passed under his hand, but in the work of preaching occasional sermons at chapel openings, missionary meetings, anniversaries, and the like. By the position he held and the labour he undertook he became well known, especially in this county, and was everywhere much and deservedly respected. His deep piety, his strong sense, and great industry, more than overcame the disadvantages of a slender education, and his theological acquirements and pulpit power was at once an example and a rebuke to the academically trained nonentities of later times. While his knowledge, talents, and integrity placed him at the head of the Bible Christian body, and gave him abundance of work, he nevertheless found heart and opportunity to give heed to public matters, both in Church and State. Mr. Thorne was a very zealous member of the Liberation Society.

NEW MAGISTRATES FOR OSWESTRY.—The Lord Chancellor has placed the names of Mr. Askew Roberts, Croeswylan, and Mr. John Thomas, Castle Buildings, on the commission of the peace for the borough of Oswestry. Mr. Askew Roberts (for twenty years editor and proprietor of the *Onestry Advertiser*) is a Radical in politics and religion, and is the son of the late Mr. Samuel Roberts, who was for many years the oldest member and deacon of the Independent Chapel, and for nearly half a century one of the leading Liberals of Oswestry. Mr. John Thomas is a Wesleyan, an advanced Liberal, and an ex-mayor of the borough.

Literature.

MR. HELPS ON GOVERNMENT.*

A book on "Government" by Arthur Helps is full of promise. Mr. Helps is a philosophical thinker, but he has also been a busy worker; and in dealing with questions relating to Government he can speak with the authority which experience only can confer. He is more than a theorist, for he has spent years in the public service, and is still one of its most distinguished ornaments. "I entered," he says, "the public service immediately after leaving the university; I held, in succession, several offices which ought to have given an observant man great opportunities of remarking the conduct of business in various departments. When I ceased actively to be employed in the public service I was still frequently obliged to entertain grave questions relating to Government—being honoured from time to time by having such questions sent to me for consideration. I have since re-entered official life, and held an office which, from its nature, compels its holder to have some insight into the offices under the Crown." For a thorough understanding of all mere questions of administration no training could be more complete and valuable, but it has its corresponding disadvantages. Its tendency is to quench all popular sympathy, to invest details with undue importance, to incline a man to take those practical views which are so serious a hindrance to daring enterprise, to lead him to subordinate principle to expediency. When we found that Mr. Helps had dedicated his book to Lord Derby, who is the typical statesman of this order, described indeed by one of his enthusiastic admirers, with great truth, as a "statesman without genius," a man who seems never to grasp a great principle but to prove every question by the tests of the coldest utilitarianism, we were afraid that he had yielded homage to this type, and that we should find little in his "Thoughts" of a suggestive character. But his own philosophic spirit has, to a large extent, preserved him from this kind of influence; and so, though he eschews abstract questions and discusses practical subjects, he does it in a manner which cannot fail to be interesting and profitable. Subjects of this order must for some time to come occupy a good deal of attention. We have not done with the work of political reform, but it is not to be denied that just at present it is social and administrative reforms which are most urgently needed, and we are grateful to any one who will wisely bring out the principles which should govern our action in relation to them. It is this that Mr. Helps has sought to do. About forms of government he has little to say, but deals mainly with the modes in which government in such a nation and with such a constitution as ours may be made most useful and effective. His thoughts, we need hardly add, are always expressed in a style that recommends them—clear, terse, elegant, and exact. When we remember that the Privy Council has such a Clerk, we cannot but ask why the Queen's Speeches or Messages should always be written in such slipshod, incorrect, sometimes even ungrammatical English. As they are sent to the leader of the Opposition at least on the day before they are delivered, we cannot see what difficulty there is in the way of placing them in the hands of an accomplished scholar like Mr. Helps, who might give them the compactness, unity and elegance which such important documents should possess. At all events, that ambiguity which arises from the improper or careless use of language in public papers is becoming a matter of serious importance, as is only too evident from the results of the vagueness so unfortunately allowed to creep into the Treaty of Washington. The overwork to which our leading men are subject is pleaded as an excuse for these lapses; but surely while our Civil Service includes men so accomplished, such an apology ought not to be accepted.

We have ourselves, in reading his careful and expressive sentences, wished that our Ministers and diplomatists could learn something from his style. But there is an air of quietness and repose about it which requires leisure, and this is just what our statesmen cannot get. Indeed, one of the most suggestive chapters in this volume is that on "The Want of Time for Statesmanship," an evil which we must all see is on the increase, and the general effect of which is most unfortunate. "People forget" (says Mr. Helps) "that the energy of their fellow-men is a limited quantity, and that a certain amount of energy is exhausted even by that which may appear to be but a small demand

"upon time." Of course, as a man's reputation extends, the demands increase, until all men of eminence in every department are sadly overtaken, and to a large extent in consequence of claims upon their thought and time which might, and which ought to be, spared them. Mr. Helps tells an anecdote, relative, we suppose, to Mr. Childers, which gives a slight idea of what the pressure is upon leading statesmen:—"Going into the office of one of these statesmen early one morning, I found his private secretary packing up the letters that had arrived for the Minister by the morning's post. The Minister, whose enforced absence from official life we have now to deplore, was then failing in health, and had gone for a day or two in the country to obtain some rest. I remarked to the secretary that it was a large batch of letters. 'Yes,' he replied; 'I had the curiosity to count them: there are one hundred and eight. These are only the private letters that have arrived this morning.'" The correspondence alone is a heavy tax, and it must be remembered that it is in addition to the ordinary work of the politician and the Minister, itself sufficiently heavy. Our author is right in regarding this state of things as fatal to the highest style of statesmanship. We wish he were equally successful in suggesting a remedy, but if we are to wait till the public are more considerate, or till members of Parliament are more sparing in putting questions or in suggesting paltry amendments in Ministerial measures, all of which require discussion, we fear improvement is distant. Whether it would be possible to provide, in every department, some person or persons who shall not be absorbed by the current business of the department, who should not be concerned so much with what is being done, as with what should be done, and with what should be provided for in the future, we do not pretend to determine. The suggestion is novel, but it certainly deserves consideration.

Unlike certain writers who seem as if they had a special pleasure in the depreciation of everything English, Mr. Helps has a high opinion of the fitness of his fellow-countrymen for government. Indeed, he thinks that we and our American cousins are the most "governable" people in the world, and perhaps we are, but then it must always be on condition that we have the belief that we are governing ourselves. We should be anything but amenable to the will of pure despotism, but so long as we retain self-government we are ready enough to bow to authority. In nothing is this more manifest, as our author well observes, than in the way in which minorities, and often even powerful ones, acquiesce in the decision of majorities. No doubt there are some who would say that the conduct of the Nonconformists in relation to the Education Act is an exception to the rule, and we can conceive of some who may regard it as the sign of a rising spirit which will make future political conflicts more desperate and more mischievous in their results. But, rightly viewed, it is only another illustration of the rule. The minority were deeply mortified indeed, but they would have given the Act a trial, had not the earliest experience of its working shown them that there were provisions in it which made its actual operation even worse than they believed, and that they had not only been defeated but deceived. Indeed, faith in a majority is all but a superstition among English people, and though undoubtedly it has had its evil sides, there can be no question that it has saved our political struggles from degenerating into those bitter and internecine strifes which we find on the continent. To the same result has contributed an element of character which, in our author's opinion, is of a "surprising and peculiar value," our "horror of pressing any doctrine to its extreme." We are in no sense doctrinaires, perhaps we are too fond of compromises, the principle of which it would in many cases be impossible to defend, but which, nevertheless, are often invaluable, in fact all but essential to the well-working of society.

It is well that we are thus fitted for Government, for, if we are to adopt our author's view, the complicated arrangements of our modern civilisation render it imperative that we should have more Government. He insists on the necessity of paternal as distinguished from "fraternal" Government, which may be the alternative, and which he describes as "a form of rule which has always partaken largely of the relations which subsisted between those two brothers of whom we have the earliest record"—a remark which is clever and smart, but far from convincing. The subject is too large to be discussed here. We admit that Government may have to interfere more than it has done in social matters, but the tendency at present is to extend its province to a point

where its action will be extremely difficult for itself, and injurious to the character of the people. It is easy to teach a people to trust in the State, when they should rather be taught to trust to their own efforts, and few things are more important than to confine the interference of Government within its own proper limits. Indeed the testimony which Mr. Helps himself bears as to the excessive pressure which is even now put upon our administrative power, is itself a strong argument against any undue extension of the functions of the State.

In the chapter on "Legislation and Administration," Mr. Helps treats of the utility of a Second Chamber, and discusses the subject in a way which indicates that official life has not extinguished in him the spirit of the reformer. He insists that such a body is necessary as a safeguard from the danger to which a popular assembly is exposed of acting too hastily and impulsively. But he is so far from thinking that the House of Lords meets the necessities of the case that he says:—"It is more completely the victim of popular impulses than even the Lower House; which, indeed, can hardly be called a victim at all, as, for the most part, it fairly reflects and shares those popular impulses. But that body may justly be called a victim to popular impulses, which eventually is always sure to sacrifice even its convictions to the predominating influence of the other House." He throws out four suggestions for reform—1. The creation of life peerages; 2. That certain offices, when held for a certain term of years, should entitle the man who has held them to a seat in the House of Lords. 3. That no hereditary peer should be able to take his seat in the House of Lords until he has reached the age of thirty, or had sat in the House of Commons for five years; and 4. That an hereditary noble should not be obliged to take his seat in the House of Lords until ten years had elapsed from his succession to the peerage." We must not, however, follow our author further. He takes up many of those questions which press on all men who think carefully as to the future of our Government, and the changes which are necessary to remedy defects and evils to which none but an optimist can be blind. Everywhere he writes with intelligence, candour, and political weight, and his book is valuable, not only for the practical suggestions it throws out, but even more for the striking and original thoughts which are so plentifully scattered through these discussions.

"THE DESERT OF THE EXODUS."*

It is a remarkable fact that, up till quite recently, little or nothing had been done to investigate in any decisive and scientific form the antiquities of Palestine, and the sites made sacred by the wanderings of the chosen people. Stray travellers visited the Holy Land—for enthusiasm for the scenes of Bible story was as powerful then as now—but nothing effective could be accomplished without influential co-operation and thorough organisation; and these were sadly wanting. The enthusiasm is still as strong; and we see it duly controlled and directed by scientific skill, forecast, and preparation. Even Drs. Robinson and Eli Smith, who have hitherto been the authorities on many points connected with the topography of the scenes of the Exodus, went, as they themselves say, merely as ordinary tourists to spend a pleasant holiday; and all their scientific aids consisted of "an ordinary surveyor's and two pocket compasses, a thermometer, telescope, and measuring tapes; expecting to take only such bearings and measurements as might occur to us upon the road, without going out of our way to seek them." It is therefore a matter of surprise that they achieved so much; and it is not a thing to be wondered at that their decisions on many points should need to be revised by others. Dr. Tristram, who, in some respects, has exhaustively dealt with the natural history of Sinai and Palestine, made a great step; and Stanley, Grove, and others have made most valuable contributions. But the work that is now being done under the auspices of the Palestine Exploration Fund is of a very thorough and practical character. It does not rest satisfied with superficial observations, but aims at getting beneath the surface; and the excavations, especially in the Holy City, have been

* *The Desert of the Exodus. Journeys on Foot in the Wilderness of the Forty Years' Wanderings, undertaken in connection with the Ordnance Survey of Sinai and the Palestine Exploration Fund.* By E. H. PALMER, M.A., Fellow of St. John's College, Cambridge. With Maps and numerous Illustrations. (Cambridge: Deighton, Bell and Co.)

The Bible Atlas of Maps and Plans to Illustrate the Geography and Topography of the Old and New Testaments and the Apocrypha, with Explanatory Notes. By SAMUEL CLARK, M.A., Vicar of Bredwardine, Hereford. (Society for Promoting Christian Knowledge.)

* *Thoughts on Government.* By ARTHUR HELPS. (London: Bell and Daldy.)

very rich in results. It is not long since, in reviewing their report, we indicated briefly the main results of the work.

One of the most notable of the achievements in connection with the Palestine Exploration Fund is the complete exploration of the Desert by Mr. E. H. Palmer, who had previously prepared himself specially for the work by an intimate acquaintance with vernacular Arabic, and as available a knowledge of Arab character as could be gained from books and such means—a thing, however, which in his case was found to be very exact and very useful. Mr. Palmer writes:—

"Many travellers have crossed the Desert to the Holy Land, but no one has hitherto attempted a complete exploration of the Desert of the Exodus, so as to give an exhaustive account of the scenes of Israel's wanderings. The notices which we have of the Wilderness south of Palestine are so scattered and partial as to be of little service in determining the Scriptural topography of these regions. Having accompanied the Ordnance Survey Expedition of Sinai in 1868-69, and subsequently visited Et Tih, Idumea, and Moab on behalf of the Palestine Exploration Fund in 1869-70, I have wandered over a greater portion of this extensive desert than had ever been previously explored. The results of these journeys, performed entirely on foot, and extending over a period of eleven months, I now lay before the reader."

Mr. Palmer's achievement thus divides itself into two parts. First, his careful investigation of the whole district between Ayun Musa, or Moses' Wells—near the point at which the Israelites crossed the Red Sea—and Mount Sinai; and second, his journey from Sinai, through the Desert et Tih, Edom and Moab, to Hebron. Mr. Palmer, in the first instance, took the eastern route to Sinai by Ain Hamwarah, Wady Gharandel, and the Wady es Sheikh, to Mount Sinai, establishing the sites of Rephidim and Elim, the former being placed at Hesi el Kattatin, in Wady Feiran. He then returned through the other route by Wady Feiran, Wady Mukatteb, visiting Sarabat-el-Khadim again, and making a dash into the outlying districts of Sinai, ascending Umm Shomer, and visiting Ain Hudherah, and several other places.

The results of this excursion, so far as new light is thrown upon the Bible narrative, is summed up by Mr. Palmer in a concluding chapter. Of course the chief object is to establish the route taken by the Israelites. Mr. Palmer, of course, decisively rejects the route by Wady Gharandel for the following reasons:—

"To reach the sea [after the Israelites started from Elim] two roads were open to them—either to follow Wady Gharandel itself to its mouth, or to turn down the next practicable valley, Wady Taiyebah. The first is extremely unlikely, as the cliffs and rough rocks which come down to the water's edge past this point would have impeded their further progress and compelled them to retrace their steps; whereas from Wady Taiyebah the coast is open and passable, and moreover the mouth of the valley affords a fine clear space for their encampment by the sea. There are two roads to Sinai, the upper one by Sarabit el Khadim, and the lower one by the coast; and the modern traveller who chooses the latter still turns off by Wady Taiyebah, and reaches the sea shore in a fair day's journey from Gharandel. There are several reasons which would have led to the selection of this route by the Israelite hosts; the rugged passes and narrow valleys on the upper road would have presented insuperable difficulties to a large caravan encumbered by heavy baggage, and they would have passed through a district actually held by a large military force of the very enemies from whom they were fleeing. The Bible, however, speaks of no collision between the Egyptians and Israelites, during the whole of their wanderings, after the passage of the Red Sea. Between Wady Gharandel and Wady Taiyebah two valleys, Wady Useit and Wady Ethal, descend to the sea; but the first of these is precluded as a route to Sinai for the same reason that leads us to reject Wady Gharandel, viz., that the cliffs of Jebel Hammum Far'da, a short way south of its mouth, cut off all progress along shore; and the second becomes impassable, even for pedestrians, towards its mouth; so that we are forced to the conclusion that Wady Taiyebah was the only road down which the children of Israel could have marched."

Through the great Wady es Sheikh, the march of the Israelites would thus be clear up to the plain that lies in front of Mount Sinai. Mr. Palmer decisively rejects the notion that Jebel Serbal was the scene of the manifestation, and is in favour of Jebel Musá. "A comparison of 'of the sections of Jebel Musá and Jebel Serbal,' he says, 'must convince even the most sceptical how incomparably better the former mountain answers to the requirements 'of the Bible narrative. Views of Serbal may be obtained from various parts of Feiran, but they are mere glimpses, and there is no spot where a large number of spectators could assemble together, and be said to stand 'before the Mount.'"

The route of the Israelites is traced out by Mr. Palmer with remarkable clearness and closeness of argument. The whole account is enlivened by interesting episodes and observations. He knows the Arab character thoroughly; some of the most interesting pages we have ever read being those in this volume in which he gives an account of Arab life and character. These are not only racy as presenting

picturesque and characteristic traits; but show a far more than ordinary amount of psychological insight and of skill in dealing with men—of which, indeed, we meet with incidental proofs throughout the whole volumes. Had it not been for this qualification, we are afraid that Mr. Palmer, with all his knowledge, would not have carried out with such marked success the objects which he had in view through his wanderings amid these wild, fanatical, and extortionate tribes. Occasionally, too, he can give us a very humorous touch, as in the instances when disease-stricken Arabs came demanding medical aid, and insisting that they should receive treatment.

In the second volume Mr. Palmer gives an account of his investigations in the Desert et Tih and Negeb or south county. In this instance he was accompanied by Mr. Tyrwhitt Drake, whose drawings do much to bring vividly before the eye several of the more important points, and to excite interest in the subject. It is quite impossible for us in our space to follow Mr. Palmer's progress in detail, suffice it to say that he went by Wady Hanein (which he identifies as Eshcol, where the grapes were cut by the spies), and Sebaita (which he identifies with the Scripture Zephath), Khalassah, Bir Seba, and Datrayieh, to Hebron, inspecting carefully almost every wady and object of note on the way. Then, turning back, after having put in an appearance at Jerusalem as "a most 'disreputable-looking pair,' with fresh supplies and a more handy tent, they struck down further to the eastward, traversing the whole route from Hebron to Edom; and then, once more, walked up through Moab to the Dead Sea, visiting Shiha (the Scripture Sihon) and Dhiban, and other places of Scriptural interest. "Strange and solemn," says Mr. Palmer, "are the thoughts inspired by such a journey as 'that we had just taken. Long ages ago, the Word of God had declared that the 'land of the Canaanites and the Amalekites and the Amorites should become a desolate waste; 'that 'the cities of the Negeb shall be shut up, 'and none shall open them' (Jeremiah xiii. 19), and here around us we saw the literal fulfilment of the dreadful curse. Walls of solid masonry, fields and gardens, compassed round about with goodly walls, every sign of human industry, was there; but only the empty names and stony skeleton of civilisation remained, to tell of what the country 'once had been. There stood the ancient towns, still called by their ancient names, but not a living thing was to be seen, save when a lizard glided over the crumbling walls, 'or screech owls flitted through the lonely streets."

His chapter on Moab is of singular value. He was very active and very keen-eyed in the look-out for more Moabite stones; but, though he performed many weary days' journeys, at the hint of the Arabs, to examine written stones which they had concealed, he found nothing whatever of value in this kind. He writes with something of restrained warmth about the successive blunders made in the effort to get possession of the Mesha stone; asserting that, "had a person well acquainted 'with Arabic, and accustomed to deal with 'the Bedawin, gone quietly down to Dhiban, 'without evincing any strong desire to obtain 'possession of the stone, he might have brought 'it to Jerusalem at the mere cost of a camel 'hire." He believes, however, that excavations at certain points would still reveal rich treasures. As it is, the cupidity of the Arabs has been excited, and every stone with a mark on it is now secreted.

Nothing could be better or more philosophic than the attitude in which Mr. Palmer stands towards revelation. He is rationalistic; but he is more reverent than rationalists are wont to be. He believes that the Bible should be freely tested; that no effort should be spared to search out every circumstance—to identify every spot, to test every detail. He writes at the close of the work:—

"We cannot perhaps ever hope to identify all the stations and localities mentioned in the Bible account of the Exodus, but enough has been recovered to enable us to trace the more important lines of march, and to follow the Israelites in their several journeys from Egypt to Sinai, from Sinai to Kadesh, and from thence to the Promised Land. . . . The truth of the [sacred] narrative has been questioned of late years; but I have purposely abstained from discussing any of these objections because I believe that geographical facts form the best answer to them all. There is an unhappy tendency at this present day to consider science and modern discovery as antagonistic to Scripture truth; and against this pernicious notion I would now protest; for truth was never known to suffer from honest inquiry. Something there must always be that requires more than material proof, that can be grasped by faith alone; but he who investigates fearlessly and reverently will be thankful for the light which science sheds, and not despair if she leaves something unrevealed."

A noticeable instance of the material help to

true interpretation of Scripture miracles which may be contributed by this temper of mind, is seen in Mr. Palmer's remarks on the passage of the Red Sea, at page 36 of his first volume, to which our readers should turn. Not less decisive is he in his incidental rebukes of pseudo-learned dogmatism, as in this passage:—

"In treating of the record of the wanderings of the people of Israel, it is only their own popular conceptions, and the applications of European canons of criticism and oriental records, which have misled commentators, and even induced some to declare the whole history improbable and untrustworthy. The critic of the ultra-rationalistic school starts with an assumption: to his mind the Bible account conveys the idea that the children of Israel marched on, in military order, striking camp in the morning and pitching it again at night, daily for forty years—and that within the compass of a few hundred miles. He naturally concludes that this is improbable in the highest degree; and, having set up his own stumbling-block, proceeds with Quixotic ardour to demolish it; and when he has done this he believes that he has demonstrated the inaccuracy and incredibility of Scripture. Intelligently read, however, the Bible will be found consistent in both its historical and topographical details. There is nothing strange or unnatural in their adapting themselves thus easily to Bedawi life. It was, after all, but a reversion to the patriarchal—that is, nomad traditions of their race—in following in the footsteps of their father Abraham, the Sheikh of Sheikha."

Mr. Palmer's book is in every respect a great one. It leaves little to be done in the main lines of inquiry; and will, no doubt, be regarded as the more valuable, the more that others work in the same lines; following up clues he has given where he has not exhausted the ground.

"The Bible Atlas" of the Christian Knowledge Society is calculated to be a valuable aid to the study of such books as that of Mr. Palmer. If the editor had had the opportunity of studying Mr. Palmer's volumes, it is possible that there might have been some slight modifications on some points. But it is learned, elaborate, accurate; and yet very clear and simple. Its main divisions are especially noticeable as being broad and readily intelligible. Only a long and loving study of everything written regarding Palestine and Bible history could have produced such a work. And the merits of Mr. Clark's letterpress do not exhaust its only claims. The maps and plans have been executed with great care; the route-lines and the use of colours in conveying clear ideas of physical character are specially noticeable and valuable. Nor should we fail to duly recognise the valuable and skilfully compiled indices by Mr. George Grove, whose knowledge of this subject is at once extensive and correct. We can warmly recommend this atlas to all Bible students, as being compact, handy, and almost exhaustive.

BRIEF NOTICES.

The Poetical Works of Charles Churchill. With a Memoir by JAMES L. HANNAY, and copious notes by W. FOOKE, F.R.S. Two vols. (Bell and Daldy.) Churchill was more a satirist than a poet, but there is much in his writing that deserves to live, in spite of affectations and artificialities. The "Rosciad" is the best known of his works, but it is not the best. Some of the shorter things—such as the "Candidate"—strike us as having a sharper, tarter flavour; and the "Ghost" has some ingenious turns. The biography seems to be very carefully and intelligently done.

The Nonpareil Series of English Classics. (Seeley and Jackson.) We have before us four volumes of this series—Cowper's "Table Talk," "Bacon's Essays," "Burke's Reflections on the French Revolution," and "Hannah More's Life and Letters." They are nicely printed in type which is astonishingly clear, in spite of its smallness. There has apparently been no pretence at editing, but they have been printed from good editions, and they are distinctly calculated to be very handy as pocket-volumes, where dearer editions would not be so. Hannah More's letters have here and there been cut down, but little has been lost by the process.

The Rivulet: a Contribution to Sacred Song. By THOMAS T. LYNCH. Fourth Edition. (Strahan.) This is a new and neat edition of Mr. Lynch's "Rivulet," which at one time caused such a surprising hubbub that the memory of it has not even yet quite died down. Many of the hymns are now well known, and are slowly making their way into Church hymnals. This is as it should be; for no reasonable man could doubt that the true Christian spirit breathes through them; and hymns are certainly not the medium through which to inculcate specific dogmas.

The World of Wit and Humour (Cassell) is a very good idea very fairly carried out. It consists of selected and original matter of the nature we should expect from the title—from scraps by Mark Twain and Josh Billings to sketches by Frank Smedley and Mr. Manville Fenn; but due regard is had to the proposed character of the publication. It is profusely illustrated, and some of the cuts are excellent in their way.

Soldier Fritz, and the Enemies he Fought: a Story of the Reformation. (The Religious Tract Society.) This is a very true and spirited picture of the Reformation times, with now and then a touch of vivid human cha.

factor. The chapter, "The Charcoal Burners," is valuable as giving what we are tempted to regard as a very faithful picture. It is a neat little volume, and several of the illustrations are unusually well executed.

Mission Life, edited by the Rev. J. HULCOMBE (Wells Gardner), is a well edited repository of news from every part of the mission-field, diversified by biographic sketches of missionaries and other scraps of information on matters closely related to missionary enterprise. It is every way readable; not too much of one thing ever being given.

The Home Life of Jesus of Nazareth, &c. By the Rev. AUGUSTUS GURNEY, M.A., vicar of Wribbenhall, Kidderminster. (Rivingtons.) This is a volume of sermons delivered during the Church seasons of Epiphany and Lent last year. The first series of seven deals with the home life of the Saviour, a second series of three is on the Temptation, and the third series comprises also three sermons on the suffering of Christ. All the sermons are of the type so much in vogue among the Evangelical clergy of the Establishment, and so popular, not only among the members of that section of the Church, but also among scores and hundreds of Dissenters who are given to admire anything that seems earnest and simple outside their own denominations. This latter remark does not tend to depreciate Mr. Gurney's own style of religious teaching. We are thankful, very thankful, that he, and others like him, are teaching plain, honest, and healthy truth, so far counteracting much of the sentimental nonsense of both High Churchmen and Broad Churchmen; but we want simply to remind these partial Dissenters that sermons quite as good are being preached in scores of places by scores of men whom they do not honour as they ought. It would not do to judge the present volume by a very high intellectual standard, and the writer has no intention of appealing to it. He is simply an earnest and godly man who preaches plain truth, and who, if not very profound, is at least free from all pedantry and all fancifulness. We have read his book with considerable pleasure. The ideas which he enforces are such as lie on the surface of his subjects, and such as the people to whom he ministers would readily apprehend. We like his frequent appeals to the young. They are always pointed and earnest. Not a few devout Christians will read what he has written to their comfort and profit.

Our Morals and Manners. I. Young Men and Maidens. II. Buying and Selling and Getting Gain. By J. BALDWIN BROWN, B.A. (Hodder and Stoughton.) Mr. Baldwin Brown, as a moralist, promises to be as effective as in the other fields of labour he has made his own. This little volume contains a series of pastoral addresses on the prevalent temptations, follies, and vices of the times. "It will be seen," he says, "that nothing like 'exhaustive treatment of the important subjects with which they deal is aimed at; but rather direct, pointed, pungent remonstrance, exhortation, and appeal. There is a large proportion of young people in the congregation to which it is my privilege to minister. I always have felt, and always shall feel, a deep and special interest in the young. They have to make the future of the country, and in no small measure the future of the world.' There is a fresh, healthy tone about Mr. Brown's exhortations; he never wearies, but passes easily from one topic to another, dropping very weighty hints and counsels as he goes. Some of his remarks on the woman question are very wise and far-seeing; and no less much of what he says on the dignity of trade. He is in sympathy with the tendencies, the aspirations, and the transitions of the present time. He would lead, not drive; his warnings are always couched in a kindly spirit. Here is an example. 'A man who, as he settles into old age, regards his opinions as finally fixed, and does not care to hear anything which may modify them, is doing his very best to prepare himself for an ungenial, unhappy age. Year by year he will find himself in a more unhome-like world. If he cares for anything going on around him, it will be to censure and ban it; and he will bear, not a ripe and fruit-laden, but a dwarfed and barren nature with him into eternity. Believe, dear old friends, I pray you, that the Spirit who in youth guided you some steps on beyond the boundary lines of your fathers, and who has led you thus far, is the Angel who is guiding us. Believe that though there is much to sorrow over, much to condemn, in the world and the work of each generation, yet, on the whole, while Christ leads humanity, a progress is inevitable. These new words, new ideas, new tendencies, mean something real, and will be fertile in blessing after they have been purified and perfected by suffering; and they will have suffering enough; have no fear of that. God is their parent, not their adversary. They have respect to anxieties and difficulties which are looming in the distance, which the young see clearly, but which are hidden from your dimmer sight; and to work for God, which has to be done under other, and it may be more perilous, conditions, when you have passed up to reap the fruit of the work which you have done 'on high.' In this varied and helpful tone, Mr. Brown treats of many of the defects and hardships of the present time. We never read him or listen to him without sense of benefit, and we never have been more pleased than with these practical counsels. The present day deeply wants such genial, clear-headed, large-hearted teaching.

Miscellaneous.

THE TURBerville FUND.—It will be seen from an advertisement elsewhere that the fund for the widow and family of the late Mr. Turberville has now reached the sum of 2,363*l.* 14*s.* We believe it will shortly be closed.

YORKSHIRE POLITICS.—The *Leeds Mercury* says:—"We hear that the programme of the future is that in the event of a dissolution of Parliament, Mr. Powell will again contest the Northern Division, Mr. H. W. Ripley will come out for the borough of Bradford, and Mr. Ald. Mark Dawson (Bradford) will have a struggle with Mr. A. Illingworth for the representation of Knaresbro'."

THE WINE-MAKING MISSIONARY.—We hear that the Rev. Mr. Varnier, of Patna, whose name has frequently appeared lately in the journals in connection with experiments in producing wines and brandies from the *jamun* and other fruits, has been removed from the roll of missionaries of the S. P. G. The ground of this measure is, we presume, that his secular experiments were supposed to be prosecuted to the injury of his missionary duties.—*Pioneer*.

THE ARK ASSURANCE SOCIETY, while inviting the general public to avail themselves of the advantages offered by its terms for making prudent provision in case of death, has, it will be seen, prepared a special table of reduced rates in respect of ministers of religion; not in any way as a matter of favour, but as having been calculated by actuaries on the ground of an ascertained superiority in the duration of life of this class of the community. The advantages thus offered will, we doubt not, be found worthy of investigation by those who are interested in the matter.

COURT DRESSER.—Mr. P. A. Taylor, M.P., thinks that the election of a new Speaker affords a fitting opportunity for reconsidering the propriety of compelling members of Parliament to appear in Court dresses, or not at all, at the Speaker's levees. He protests against the custom. "We may certainly," he says, "anticipate the probability that some working men will find their way into the House. It is quite certain that they will not consent to turn themselves and their class into the semblance of court lackeys. Is it politic to set up one additional class distinction within the walls of Parliament?"

MR. VERDON.—Mr. Verdon, who lately retired from the office of Agent-General in England for the colony of Victoria, was on Saturday night entertained at dinner by a number of leading colonists resident in London and elsewhere. The Earl of Kimberley presided; and the Duke of Edinburgh, who was present, in replying to the toast of the royal family, referred pleasantly and gracefully to his experiences in visiting the British dependencies—a work of which, he said, he had "had the lion's share." Lord Kimberley also spoke cordially of the relations which unite and should continue to unite England and her colonies—declaring that the Ministers or statesmen who ever allowed an unfriendly severance take place "would have a heavy responsibility to answer for"; and throughout the best feeling characterised the proceedings.

VOTE BY BALLOT.—The new mode of voting proposed by the Government in the bill to be brought in by Mr. Forster is thus described in Clause 2:—"In the case of a poll at an election the votes shall be given by ballot. The ballot of each voter shall consist of a paper (in this Act called 'a ballot paper') showing the names and description of the candidates. At the time of voting it shall be marked at the back with an official mark, and delivered to the voter within the polling station, and the voter having secretly marked his vote on it, and folded it up so as to conceal his vote, shall place it in a closed box in the presence of the officer presiding at the polling station (in this Act called 'the presiding officer'), after having shown to him the official mark at the back."

LIBERAL DEMONSTRATION AT CHRISTCHURCH.—Mr. E. Haviland-Burke, M.P., who fought two such gallant battles at Christchurch, and at the last general election rescued that little Hampshire borough from the Tory influence which had made it politically dead for so many years, addressed his constituents at the Town Hall on Friday night last. Mr. T. Coote, of Bournemouth, occupied the chair. In the course of his speech, Mr. Burke said he should like to see the bishops relieved of their attendance in the House of Lords, and discussed our relations with India. In respect to the Alabama *contretemps*, he thought the Government were somewhat to blame, for not sending out the best men they had. After thanking them for their patient hearing, Mr. Burke said the pledges he was prepared to give were very simple. He had just had placed in his hand a notice as to Mr. Miall's motion for disestablishment. Mr. Miall was going to ask for a royal commission, to which he thought no one, not even those who voted against Mr. Miall last year, could have any objection, and he should therefore give the motion his support. He urged upon the Liberals the advantage of unity—of keeping shoulder to shoulder in order to maintain in office a Government which had already done so much both for Ireland and England. (Hear, hear.) The real vice of the Government was that they had looked too much to the support of their opponents, which, however, was given only so far as to disgust their own friends, and would be withdrawn at the first favourable opportunity of reversing the position. The Rev. Joseph Fletcher, in a speech of some length, said

that Mr. Burke had given a true expression to the feelings and principles of the electors of the borough by his conduct in Parliament. His votes, with one exception, had personally given him the utmost satisfaction. Mr. Burke did not vote for Mr. Miall's motion for disestablishment—he did not, though, vote against him. He was, no doubt, with him in sentiment, but the form in which the resolution was presented to the House was not precisely that to which he could give his assent. He did not want an abstract principle brought forward, but something that would lead to action, and now that a royal commission was about to be asked for he promised his most hearty support to the motion. Happy was the constituency that had no greater quarrel with its member than that. (Hear, hear.) Mr. Fletcher proceeded to refer to the education question, and condemned in strong terms the one-sided character of Mr. Forster's Act. It was evident that while the religious element was mixed up with the secular there could not be justice done to all parties; what we wanted, therefore, was a bill which would do injustice to none, and compass the great object which such a measure should have in view. He pointed out that a denominational system of education could not be permitted in England without an extension of the principle to Ireland and Scotland; but were they willing to allow this? and ought they not rather to endeavour to get all State distinctions of such a nature swept away? (Hear.) He urged upon the Liberal party of Christchurch to remember the battle they fought and the triumph they gained at the last election, and not to allow the result of that battle to be reversed. He moved a vote of confidence in Mr. Burke, which was seconded by Mr. F. Moser, and carried amid loud cheers. The Mayor (Mr. J. Kemp-Welch) moved a vote of thanks to the chairman, which was carried.

Cleanings.

ON A BALD HEAD.

My hair and I are quits, d'ye see?
I first cut him, he now cuts me.

From a return which has been published it appears that the rateable value of England and Wales is 104,420,283*l.*

A wicked Connecticut man, being recently taken ill, and believing he was about to die, told a neighbour that he felt the need of preparation for the next world, and would like to see some proper person in regard to it, whereupon the feeling friend sent for an insurance agent.

On the road between Meriden and Hartford there is a saloon where decoctions of benzine are passed over a rickety bar, at the small price of five cents. Directly opposite is a country graveyard where the country for a few miles around bury their dead. The hostess of the saloon has an unfeeling signal on the door as follows: "Key to the cemetery gate within."—*Danbury News*.

EARLY FLOWERS.—The remarkable mildness of the season raises our hopes that ere long we shall all be partakers of a "floral feast." The wood violets and most of the earliest flowers are remarkably forward in the south.

INTERNATIONAL.—"What is your name?" asked an American Census officer. "John Corcoran." "Your age?"—"Twenty-one." "What nationality?"—"Well, that's what bothers me. I'll tell you, and may be you can make it out. My father was Irish, my mother English, and I was born on board of a Dutch frigate, under the French flag, in Turkish waters. Now, how is it?"

AN ODD FISH.—The *New York Tribune*, of the 4th inst., publishes a letter from Professor Agassiz, who is at present on a voyage of discovery, which gives an account of a fish that builds a nest in the drifting seaweed of the Gulf Stream, and that has a fin like a hand, and walks rather than swims. "The eminent name of this *savant* is needed (adds the *Tribune*) to entitle his curious relation to the credence which it must now receive from the world."

A JOCKEY VICTIM.—The correspondent of the *Cologne Gazette* who was present at the Republican meeting in Trafalgar-square, states as his experience that he was in the most artistic manner disembarassed of his watch, a souvenir of the first London exhibition, and worth about forty guineas. The artist, if a Republican, is requested to send the watch on the day when he shall become President of the English Republic, to the manager of the *Cologne Gazette*, who will thankfully acknowledge the receipt.

RATHER CAUSTIC.—An Irish contemporary has the following:—"Wanted, in any part of Ireland, a station-master who is not courteous and attentive; an audience which is not large and fashionable; a barrister who is not eloquent and persuasive; a judge who is not learned and distinguished; a manufacturer who is not liberal and enterprising; a policeman who is not active and efficient; a doctor who is not humane and skilful; an undertaker who does not please his customers; an entertainment which is not amusing and instructive; a book which should not be on the table of every household; but, above all, a man of any age, weight, size, or colour, who is not ready to perish on the altar of his country."

A QUEER TELEGRAM.—A highly-imaginative London correspondent, who from time to time astonishes his readers with sensational news, recently sent to the telegraph office a quantity of "copy" in the ordinary way. When the clerk came to read it through he found amongst it a some-

what lengthy tailor's bill, winding up with a request for prompt payment. What was to be done? Clearly Mr. — had never intended to forward this document to his clients. Nevertheless, Mr. Monsell's instructions being very precise, that all telegrams are to be despatched as given in, the clerk "wired" the whole of Mr. —'s coats, vests, and pantaloons, very greatly to the astonishment of his clients. Unfortunately they did not consider themselves bound by the same stringent regulations as the clerks, and therefore refrained from publishing this most interesting account.

A SCOTCHMAN'S PIETY.—Whilst surveying the west coast of Scotland, Captain Robinson had received on board his ship the Grand Duke Constantine. As the duke could only remain a very short time, the captain resolved to show him as much as possible during his brief stay. Accordingly he steamed to Iona on the Sunday, believing that day especially suited for pointing out to his Imperial visitor antiquities associated with religion. Landing on the island, he waited on the custodian of the ancient church with the request that he would open it. "Not so," said the keeper; "not on Sunday." "Do you know whom I have brought to the island?" said the captain. "He's the Emperor of a' the Russias, I ken by the flag," responded the keeper; "but had it been the Queen herself, I wadna gie up the keys on the Lord's day." "Would you take a glass of whisky on the Sabbath?" inquired the captain. "That's a different thing entirely," said the keeper.

HOW TO RETAIN A CONGREGATION.—The *Swiss Times* tells the following story:—"A pastor, receiving a visit from a brother in the ministry, complained to him that the members of his congregation had adopted the evil habit of continually leaving the church before he had finished his sermon. 'That would not do for me,' replied the friend, in a very confident tone. The pastor, well knowing that his friend was not a Cicero, offered to lay him a wager that the hearers would treat the preaching of his guest as they treated his own. The latter immediately accepted it, and commenced the next Sunday his preaching with the following introduction:—"Brethren in Christ! my discourse contains two divisions: the first is for the godless, the second for the righteous. Let us begin with the first part." This was very brief, and concluded with the following apostrophe:—"Now, ye stupid sinners, ye who blaspheme Christ and make a mock at His holy teaching, ye who are full of all vice and far from repentance, I have done with you. Arise, and take yourself off from the Lord's house, for the second part of my discourse is devoted to those amongst you who are of a clean heart!" Not one of the congregation arose, until the Amen was uttered: they were all of a clean heart.

ON THE TRANSCENDENTAL STYLE OF PIANO-PLAYING.—Nowadays the piano is not played, but ridden. Changed into a circus-horse, fiery and intrepid cavaliers ride this poor piano before the eyes of an amazed public, at so many notes a minute, amid universal applause. They ride the piano saddled or not saddled. The not-saddled is the fantasia, the saddled the transcription—the romance without words, usually without anything at all, or the paraphrase of some Sultan's march, but assuredly with very little of a Turkish character about it. . . . We have already "Recitatives for the Piano," a pretentious assemblage of some incoherent notes, where we read "la melodia ben distintamente," when the most powerful magnifying glasses would fail to discover the smallest melody, distinct or otherwise. There exists, moreover, *ab uno disce omnes*, a piece pompously called "pompa di festa." Imagine a kind of chime rung upon every beat in the bar, dinning back again by an avalanche of notes, which pursue you like a nightmare, martyrise the drum of your ear, lodge in your brain, and persecute you most pitilessly with a horrible noise affecting your nerves. This is called a "grand exercise de concert." To practise in public is assuredly an advantage; it is being paid for one's studies instead of paying one's self; it is not astonishing, then, that this exercise should be a grand exercise. In our days of musical puffery all is grand; the patience of the musical public is grand also. . . . The fantasia for us is the veritable *lucus a non lucendo*; we find everything in it except fantasy.—*British Quarterly Review*, Article: "Beethoven."

With the opening of Parliament appears that well-known work of reference, "Debrett's House of Commons and the Judicial Bench," edited by Robert H. Mair. "Debrett's House of Commons and the Judicial Bench," edited by R. H. Mair, a companion work to "Debrett's Peerage and Baronetage," will, we understand, be issued in a few days, by Messrs. Dean and Son.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homoeopathic Chemists, London." Also, makers of Epps's Cocoa, a very thin beverage for evening use.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.

Births, Marriages, and Deaths.

MARRIAGES.

CALVERT—HARRISON.—Feb. 12, at the Congregational Church, Belper, by the Rev. F. Knowles, Mr. William Henry Calvert, of Langley Mill, to Sarah Ellen, youngest daughter of Mr. Thomas Harrison, The Lawn, Belper.

CROSSLEY—WALSH.—Feb. 7, at Cavendish-street Congregational Church, Manchester, by the Rev. Alfred Jas. Bray, Robert Crossley, Esq., Arden House, to Mrs. Emma Walsh, Trinity-place, both of Halifax.

MILLER—BEVIS.—Feb. 8, at Trinity Congregational Church, Forest-hill, R. Miller, Esq., of Shanghai, son of the late A. Miller, Esq., of Downpatrick, to Florence Beatrice, daughter of the Rev. H. J. Bevis, of Ramsgate.

DEATHS.

ALEXANDER.—Feb. 5, suddenly, at St. Leonard's-terrace, Chelsea, S.W., the Rev. Thomas Alexander, M.A., of Belgrave Presbyterian Church, Halkin-street West, aged 55.

BUTLER.—Feb. 7, at her residence, Richmond House, Clapham-road, Heston, the beloved wife of Mr. William Butler, and eldest daughter of the late John Livesey, Esq., of Leeds, aged 49.

FOREMAN.—Feb. 8, at 12, Westbourne-villas, Harrow-road, John Foreman, for forty-four years the beloved pastor of Mount Zion Chapel, Hill-street, Dorset-square, aged 80 years.

HALL.—On Monday, Feb. 12th, at Eastbourne, of consumption, Christopher Henry Nolte Hall, eldest son of Mr. S. Hall, chemist and druggist, in his 21st year.

HARRISON.—Feb. 8, after a brief illness, the Rev. John Harrison, for many years pastor of the Congregational Church, Bassingbourn, Cambs, aged 62.

HILLYARD.—Feb. 2, after a very long affliction, Ann Emery, the beloved wife of the Rev. Samuel Hillyard, of Bedworth, Warwickshire.

HINDS.—Feb. 7, at Notting-hill, after many years of continuous and great suffering, the Right Rev. Samuel Hinds, D.D., late Bishop of Norwich, in his 78th year.

LEWIS.—Jan. 29, at Rome, the Rev. James Lewis, D.D., senior minister of Free St. John's Church, Leith, and officiating minister of the Free Church of Scotland at Rome since 1865, aged 66.

SHEDLOCK.—Feb. 8, at Hastings, the Rev. John Shedlock, M.A., Secretary of the Evangelical Continental Society, aged 57 years. Friends will kindly accept this intimation.

TURNER.—Feb. 5, at Glasgow, after a short illness, Mary Anne Dunn, daughter of the late Rev. William Dunn, A.M., of Cupar Angus, and wife of the Rev. George Turner, LL.D., of the London Missionary Society, aged 54.

HOLLOWAY'S PILLS.—THE GRAND REQUISITES.—Nobody will deny the assertion that for man's comfort and happiness pure blood and a sound stomach rank among his first requirements. Both may be safely and inexpensively secured by these admirable pills, which act gently on the weakest frames and cause no violent shock to the most sensitive system. Holloway's pills have proved themselves competent to deal constitutionally with those infirmities which descend from parent to offspring, which often mar the brightest prospects and throw a constant gloom over youth. These pills purify both the solids and fluids of the body, and by that salutary process rouse every organ to perform naturally its proper function, every nerve its proper duty.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Feb. 7.

ISSUE DEPARTMENT.

Notes issued . . .	£38,490,850	Government Debt. £11,015,100
		Other Securities . . . 3,984,900
		Gold Coin & Bullion 23,490,850
		Silver Bullion . . .
	£38,490,850	£38,490,850

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities, (inc. dead weight anxiety) £13,996,009
Reserve 3,393,674	Other Securities . . . 17,718,624
Public Deposits . . . 7,421,083	Notes 13,487,800
Other Deposits . . . 20,121,769	Gold & Silver Coin 689,399
Seven Day and other Bills . . . 401,741	
	£45,891,267

Feb. 5, 1872.

GEO. FORBES, Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Feb. 12.

The supply of English wheat for to-day's market was small, and arrivals from abroad were moderate. Good dry samples of English wheat realised the prices of Monday last, inferior parcels were a slow sale. Foreign wheat met a retail sale, at former quotations. Flour a quiet trade, without change in prices. Peas beans and Indian corn made former prices. In barley not much business doing, but prices were unaltered. Of oats we have fair arrivals. The trade was steady at last week's quotations. At the ports of call several fresh arrivals are reported. The value of cargoes remains the same as last week.

BREAD, Monday, Feb. 12.—The prices in the Metropolitan are, for Wheat Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Feb. 12.—The total imports of foreign stock into London last week amounted to 8,601 head. In the corresponding week in 1871 we received 6,140; in 1870, 4,397; in 1869, 3,793; and in 1868, 893 head. The cattle trade has been characterised by quietness. There has been a moderate supply of beasts on sale, and the quality has been good. For all breeds the demand has been heavy, and prices have been fully 2d. per 8lbs. lower. The best Scots and crosses have occasionally made 5s. 4d., but this price has been quite exceptional, the general top quotations being 5s. 2d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,500 Scots and crosses; from other parts of England about 250 various breeds; from Scotland 174 Scots and crosses, and from Ireland 100 oxen. About an average supply of sheep has been on sale. Although not active, the trade has been steady, and values have been maintained. The best Downs and half-breeds, in the wool, have made 6s. 10d. to 7s., out of the wool, 5s. 6d. to 5s. 8d. per 8lbs. There were a few lambs in the market, which made

fully 8s. per 8lbs. Calves were disposed of at about late rates. Pigs were unaltered in value.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2	4	0	Pr. coarse woolled	6	4	6	8
Second quality	4	2	4	8	Prime Southdown	6	10	7	0
Prime large oxen	4	10	5	0	Large coarse calves	4	6	5	2
Prime Scots	5	0	5	2	Prime small	5	4	6	0
Coarse inf. sheep	4	4	5	0	Large hogs	3	8	4	4
Second quality	5	4	6	0	Neat sm. porkers	4	6	5	0

METROPOLITAN MEAT MARKET, Monday, Feb. 12.—Full average supplies of meat have been on sale. The trade has been quiet at drooping prices. The imports into London last week consisted of 248 qrs. 1,308 packages from Hamburg, 16 from Harlingen, and 4 baskets from Rotterdam.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	3	8	Middling do.	4	4	4	10
Middling do.	3	10	4	0	Prime do.	5	0	5	4
Prime large do.	4	2	4	4	Large pork	3	0	4	0
Prime small do.	4	4	4	6	Small do.	4	2	4	8
Veal	5	4	6	0	Lamb	0	0	0	0
Inferior Mutton	3	8	4	2					

PROVISIONS, Monday, Feb. 12.—The arrivals last week from Ireland were 640 firkins butter and 4,873 bales bacon; and from foreign ports 18,432 packages butter, and 667 bales bacon. The sale for both Irish and foreign butters has been very steady during the past week for anything fine in quality, but inferior sorts still remain almost unsaleable. The bacon market has ruled slow during the past week, the prices being nominally unchanged of best Waterford, but sellers are willing to submit to a decline of 1s. to 2s. per cwt.

COVENT GARDEN MARKET, Friday, Feb. 9.—A steady general trade is experienced, and fair average prices are realised, most of the choice vegetables being cleared from the stands at last week's quotations. Among other items from St. Michael's there has been at auction a very fine parcel of smooth-leaved Cayenne pines, much cleaner and better than those of last spring, the prices ranging from 25s. to 35s. each. New frame potatoes are making their appearance. The trade in old samples is particularly dull, at former quotations.

HOPS.—BOROUGH, Monday, Feb. 12.—There is no important change to notice in our market, a small consumptive trade continues to prevail for the last growth, prices of which are well maintained; here and there holders make small reductions to effect quick sales. More business is noticeable in yearlings, of which, however, large quantities remain unsold. The demand for 1868's is hardly so brisk, no reduction in value, however, is noticeable. Foreign markets are quiet. Latest advices from New York quote a strong market, with the advanced prices fully maintained. Mid and East Kent, 10s. 10s., 12s. 12s., to 17s.; Weald, 8s. 10s., 9s. 9s., to 10s. 10s.; Sussex, 7s. 15s., 8s. 8s., to 9s. 9s.; Farnham and country, 11s., 13s. to 16s. Yearlings—Mid and East Kent, 3s., 4s. 4s., to 6s. 10s.; Weald of Kent, 3s., 4s., 5s. 15s.; Sussex, 3s., 3s. 10s., to 5s. 5s.; Farnham and country, 4s. 10s., 6s., to 7s.; Old, 1s. 5s., 1s. 10s., to 2s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Feb. 12.—The supplies have been good; the trade has been dull, at about late rates. Last week's import was confined to 228 tons from Dunkirk and 100 bags from Antwerp. Regents, 80s. to 120s. per ton; Flukes, 100s. to 140s. per ton; Rocks, 80s. to 95s. per ton; Victorias, 100s. to 130s. per ton.

SEED, Monday, Feb. 12.—Fine English cloverseed was offered more freely. The finest samples of red were held very high, and the best American being in good demand, partly for export, commanded some advance. White seed was quite as dear. Trefoil was steady in value and demand. Foreign canaryseed could be bought rather lower, being more plentiful. There was very little passing in either white or brown mustardseed, and the quotations were the same as last week for both sorts. Grass seeds realised the extreme rates of last week, with a good demand. New Spring tares, Foreign as well as English, sold slowly at previous currencies.

WOOL, Monday, Feb. 12.—In the wool market there has been an increased amount of firmness. The business doing has been on a full average scale, and prices have been very firm. At the public sales of colonial produce the attendance has been good, and the opening advance of 10 per cent. on Australian, and 8 per cent. on Cape, has been well supported.

OIL, Monday, Feb. 12.—Linseed oil has been in limited request. Rape has been quiet. Other oils have sold slowly.

TALLOW, Monday, Feb. 12.—The market has been quiet. Y.C., spot, 50s. 6d. per cwt. Town tallow, 45s. 3d. net cash.

COAL, Monday, Feb. 12.—Market without alteration from last day. Hettons Wallsend, 23s.; Hettons Russells, 21s. 3d.; Haswell, 23s.; Hartlepool original, 23s.; Hartlepool, 22s. 6d.; Kelloe, 22s. 6d.; Tunstall, 21s. 3d.; Hartley's, 21s.; Tees, 22s. 9d. Ships fresh arrived, 47. Ships at sea, 40.

Advertisements.

EVANGELICAL CONTINENTAL SOCIETY.—In consequence of the death of the Rev. John Shedlock, the Secretary, all COMMUNICATIONS to be addressed (pro tem.) to the Rev. ROBT. ASHTON, at the Office, 13, Blomfield-street, Finsbury, E.C.

WANTED, a thorough GENERAL SERVANT, strong and active, in a quiet family. Wages, 15l., all found. Also, a NURSEMAID of some experience, and a good needlewoman. Good character indispensable. Washing put out.—Address, M., 9, Cathcart Hill, Junction-road, U. Holloway, N.

TO PARENTS and GUARDIANS.—ARTHUR MIALI, Accountant, 59, Mark-lane, can RECEIVE a YOUTH in his Office for a short Term to instruct in BOOK-KEEPING by Double Entry and Counting-house Duties. Premium moderate.—Address as above.

SEASIDE EDUCATION.—Claremont House, Ilfracombe.—Miss LEWIN, daughter of a Congregational Minister, wishes to TAKE TWO LITTLE GIRLS to Board and Educate. Home comforts. Terms and references on application.

A PARTNER in a School, who has had great success in preparing Candidates for Examinations, desires to RECEIVE, at his private residence, a few BOARDERS requiring extra Tuition. References given.—For terms, &c., apply, B., 3, Union-street, Rochester.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

LONDON.—SHIRLEY'S TEMPERANCE

HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d. See Testimonials, of which there are a thousand in the visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. KARCHER, Toronto, C.W.

ROYAL POLYTECHNIC.—Entirely New

Entertainment, by Professor Pepper, entitled *Shadows*, and the Story of the Shadowless Man. Professor Pepper's New Entertainment, the *BATTLE OF DORKING ANSWERED*, by the *AUTUMN MANŒUVRES*; or, the British Army and its Stations. Patriotic Songs by Miss Alice Barth. New Musical Entertainment, by Mr. George Buckland, written expressly for him by the Chairman of the Institution, entitled, the *Ghost of the Toll-House*. Illustrated with New Scenery and Spectral Effects. Mr. George Buckland will introduce many Original Songs. The renowned swimmer, Marquis Bibber, will enact the *Drowning Man*. Illuminated by a powerful light. The Arabian Mystery. "Christmas Comes but Once a Year." By J. L. King, Esq. Matthew's Magic and Mystery. Dugwar's Juggling. Admission to the whole, One Shilling.

IRON CHURCHES, IRON BUILDINGS, AND GALVANISED CORRUGATED IRON ROOFING.

Every description of Iron Building, adapted to all climates. Improved construction. Thorough ventilation guaranteed. Manufactured by

SAMUEL C. HEMMING and CO.
(Established 1851).
25, MOORGATE STREET, CITY.

Numerous testimonials and designs may be seen at the Office.
Iron Buildings lent on hire, or payment by instalments.

CHLORALUM. An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin,
11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,

CHAS. A. CAMERON, M.D.
Professor of Hygiene, Royal College of Surgeons,
and Analyst of the City of Dublin.

CHLORALUM IS DISINFECTANT.**CHLORALUM IS A SALINE ANTISEPTIC.****CHLORALUM IS ASTRINGENT.**

CHLORALUM is sold in quarts, 2s.; pints, 1s.; half-pints, 6d. By the gallon, 5s. In large quantities by special contract at greatly-reduced prices.

CHLORALUM FOR CHOLERA.**CHLORALUM FOR SICK ROOMS.****CHLORALUM POWDER.****CHLORALUM POWDER IS HARMLESS.**

CHLORALUM POWDER.—The best stable disinfectant. Chloralum Powder will be found invaluable in—

Hospitals	Cowsheds
Closets and Ill-Ventilated	Alleys and Roads
Apartment	Sewers and Gulleys
Earth Closets	In the Dairy and all kinds of
Dustbins	Provision Stores
Wine and Beer Cellars	In the Kennel, and in Poultry-
Stables	houses

Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.

Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.

CHLORALUM WOOL.**CHLORALUM WOOL IN SURGERY.****CHLORALUM WOOL IN HOSPITALS.**

CHLORALUM WOOL.—The New Styptic and Antiseptic Surgical Dressing. In pound and half-pound packages, at 6s. per lb.

CHLORALUM WADDING.—CHLORALUM WADDING, in sheets, price 2s. 6d.

Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.

CHLORALUM IS SOLD BY ALL CHYMISTS.

CHLORALUM CO.—1 and 2, Great Winchester-street buildings, E.C.

CHLORODYNE (TOWLE'S).—Pleasant and effective Remedy in COUGHS, CONSUMPTION, BRONCHITIS. A surgeon writes:—"It only needs to be known to be appreciated." Of Chemists.

CHLORODYNE JUJUBES (TOWLE'S)—a novel combination in a portable form. Sample direct for 12 stamps. TOWLE, Chemists, Manchester.

THE ARK ASSURANCE SOCIETY, 86, KING WILLIAM STREET, LONDON, E.C., and 8, BANK STREET, EDINBURGH.**DIRECTORS.**

Chairman.—G. S. Snellgrove, Esq. (Snellgrove and Leech Merchants), 33, Mark-lane, E.C.
Henry Evans Gordon, Esq. (Gordon, Woodroffe, and Co.), 2, East India-avenue, Leadenhall-street, E.C.
William Forsyth Grant, Esq., Ecclestone, Montrose, N.B., and 94, Piccadilly, W.
Wm. Henry Murray, Esq., Ash Mount, Abbey Wood, Kent.
Dudley Rolls, Esq., Surbiton-hill, Surrey, and Goswell-road, E.C.
George White, Esq., J.P., St. Mary's-hill, Tenby, and York-gate, Regent's park, N.W.

This Society undertakes every description of Life Assurance, and the Public will find that the rates of Premium are as moderate as is consistent with perfect security.

TO MINISTERS OF RELIGION.—The Directors of the ARK ASSURANCE SOCIETY call the especial attention of Ministers of Religion to this Office, the Assurance of their lives being one of its most important features.

It is a well-established fact in Life Statistics that, as a body, Ministers of Religion have a marked superiority in duration of life, and the Directors of the ARK ASSURANCE SOCIETY have had especial tables computed by one of the most eminent actuaries of the day for the insurance of their lives on terms much lower than can be accorded to the public at large.

Prospectuses, forms of application, and all other particulars may be obtained on application to the General Manager.

Applications for agencies are invited from gentlemen for towns where the Society is not at present represented.

GEORGE SMYTHE, General Manager.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

WILKINSON AND KIDD, SADDLERS AND HARNESS MAKERS TO HER MAJESTY**AND**

HIS ROYAL HIGHNESS THE PRINCE OF WALES, 5, HANOVER SQUARE, REGENT STREET, LONDON,

Adjoining the Queen's Concert Rooms.

REMOVED FROM 257, OXFORD STREET (Corner of Park Street).

Estimates given and Horses measured if required.

Foreign Orders to be accompanied by a remittance or satisfactory reference.

ESTABLISHED 1786.

COALS.—LEA and CO'S PRICES.—Hetton or Lambton Wall's-end, by screw steamers and railway, 28s.; Hartlepool, 27s. best Wigan, 25s.; best Silkestone, 25s.; new Silkestone, 24s.; best Clay-cross, 25s.; Primrose, 23s.; Derby Bright, 23s.; Barnsley, 22s.; Kitchen, 21s.; Hartley, 20s.; Cobbles, 20s.; Nuts, 19s.; Tanfield Moor, 24s.; small, 13s. Coke, 16s. per 12 sacks. Net cash. Delivered thoroughly screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin. No Agents.

COAL.—GEORGE J. COCKERELL and COMPANY, Established 1833.—Best Coals only.—Cash, 29s. G. J. C. and Co. sell no other than the best Walls-end Coals, which they believe to be the cleanest, the most durable, and the cheapest in the end for all domestic purposes. Vendors to Her Majesty, H.R.H. the Prince of Wales, and H.R.H. the Duke of Edinburgh.—13, Cornhill; Eaton Wharf, Pimlico (office next to the Grosvenor Hotel); Purfleet Wharf, Earl-street, Blackfriars; Sunderland Wharf, Peckham; Durham Wharf, Wandsworth (office, 108, High-street); High-level Station, Crystal Palace; and Bromley Station, Kent.

W. G. NIXEY'S Refined BLACK LEAD.**"CLEANLINESS."**

The Proprietor begs to CAUTION the Public against being imposed upon by unprincipled tradesmen, who, with a view of deriving greater profit, are manufacturing and vending SPURIOUS IMITATIONS of the above article.

Ask for

W. G. NIXEY'S BLACK LEAD,
And see that you have it.—12, Soho-square, London, W.

OXYGENATED WATER FOR PUBLIC SPEAKERS, PUBLIC PREACHERS, PUBLIC SINGERS, and CROWDED HEARERS.

Those in delicate health, and restless sleepers, are strengthened and soothed by drinking the above.

Sold at the Laboratory, 36, Long Acre, W.C.

KAYE'S WORSDELL'S PILLS.—Health is a blessing without which life would be a burden. Disease and suffering none are exempt from; and one of the safest and most efficacious remedies will be found in the occasional use of KAYE'S WORSDELL'S PILLS. Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1d., 2s. 9d., and 4s. 6d. per box.

A FACT.—ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

ALEX. ROSS'S HAIR CURLING FLUID.—It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for stamps.

LADIES' CORK-SOLED BOOTS for DAMP WEATHER.

Levant Morocco or Glove Kid, light, soft, and durable, 21s. Velvet Elastic Boots, flannel lined, 5s. 6d. Stippers, 3s. 6d. Illustrated Catalogues post free, with particulars of convenient arrangements for country residents.

THOMAS D. MARSHALL, 192, Oxford-street, W.

FINE FLAVOURED STRONG BEEF TEA at about 24d. a pint.

ASK FOR LIEBIG COMPANY'S EXTRACT of MEAT, requiring Baron Liebig, the Inventor's Signature, on every jar, being the only guarantee of genuineness.

Excellent economical stock for soups, sauces, &c.

LEA AND PERRINS' SAUCE.**THE "WORCESTERSHIRE,"**

Pronounced by Connoisseurs, "The only Good Sauce."

Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.**BEWARE OF IMITATIONS,**

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

The Ladies are respectfully solicited to make a trial of the **GLENFIELD STARCH**, which they will find to be far superior to any other Starch for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the palace, and when once tried is found to be indispensable.

When you ask for Glenfield Starch, see that you get it, as inferior kinds are often substituted for the sake of extra profits.

CLEAR COMPLEXIONS

for all who use the "UNITED SERVICE" SOAP TABLET, which also impart a delicious Fragrance.

Manufactured by

J. C. and J. FIELD, Patentees of the Self-fitting Candles. Sold by Chemists, Oil and Italian Warehousemen, and others.

. Use no other. See name on each Tablet.

DR. DAUBITZ'S ANTIBILIOUS HERB LIQUOR.

A Remedy for all Disorders of the Digestive Organs, such as Dyspepsia, Biliousness, Congestion of the Liver, Habitual Constipation, Depression of Spirits, Piles, &c. Price 4s. 6d. Sole Agents: F. NEWBURY and SONS, 37, NEWGATE-STREET, LONDON. Retail by all Druggists.

CURES (this week, Feb. 5, 1872,) of COUGHS, CHEST COMPLAINTS, &c., by Dr. LOCOCK'S WAFERS.—From Mr. Wood, 60, City-road, Hulme, Manchester.—"I have repeatedly witnessed the good effects of Dr. Locock's Wafers. One elderly gentleman says he and his family have taken them for years, and always find benefit from them. From numerous other cases, I feel it my duty to recommend them as a safe and effectual remedy for coughs and chest complaints." Sold by all Druggists, at 1s. 1d. and 2s. 9d. per box.

RUPTURES.**BY HER MAJESTY'S ROYAL LETTERS PATENT.**

WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette*.

Recommended by the following eminent Surgeons:—Sir William Ferguson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Culling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d.

Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d.

Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.

DR. J. COLLIS BROWNE'S CHLORODYNE,

THE ORIGINAL AND ONLY GENUINE.

ADVICE TO INVALIDS.—If you wish to obtain quiet refreshing sleep, free from headache, relief from pain and anguish, to calm and assuage the weary aching of protracted disease, invigorate the nervous media, and regulate the circulating systems of the body, you will provide yourself with that marvellous remedy discovered by Dr. J. COLLIS BROWNE (Member of the College of Physicians, London), to which he gave the name of **CHLORODYNE**, and which is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.
CHLORODYNE effectually checks and arrests those too often fatal Diseases, Diphtheria, Fever, Croup, Ague.
CHLORODYNE acts like a charm in Diarrhoea, and is the only specific in Cholera and Dysentery.
CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation, and Spasms.
CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, &c.

Lord Francis Conyngham, who this time last year bought some of Dr. Collis Browne's Chlorodyne from Mr. Davenport and has found it a most wonderful medicine, will be glad to see half-a-dozen bottles sent at once to the above address.
 *Earl Russell communicated to the College of Physicians that he had received a despatch from Her Majesty's Consul at Manila, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was **CHLORODYNE**.—See *Lancet*, Dec. 31, 1864.

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